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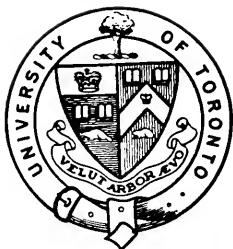


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An introduction to the  
study of the Irish language,  
based upon the preface to  
Donlevy's Catechism

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AN INTRODUCTION

TO THE

STUDY OF THE IRISH LANGUAGE

*BASED UPON THE PREFACE*

TO

DONLEVY'S CATECHISM

BY

REV. WILLIAM HAYDEN, S.J.

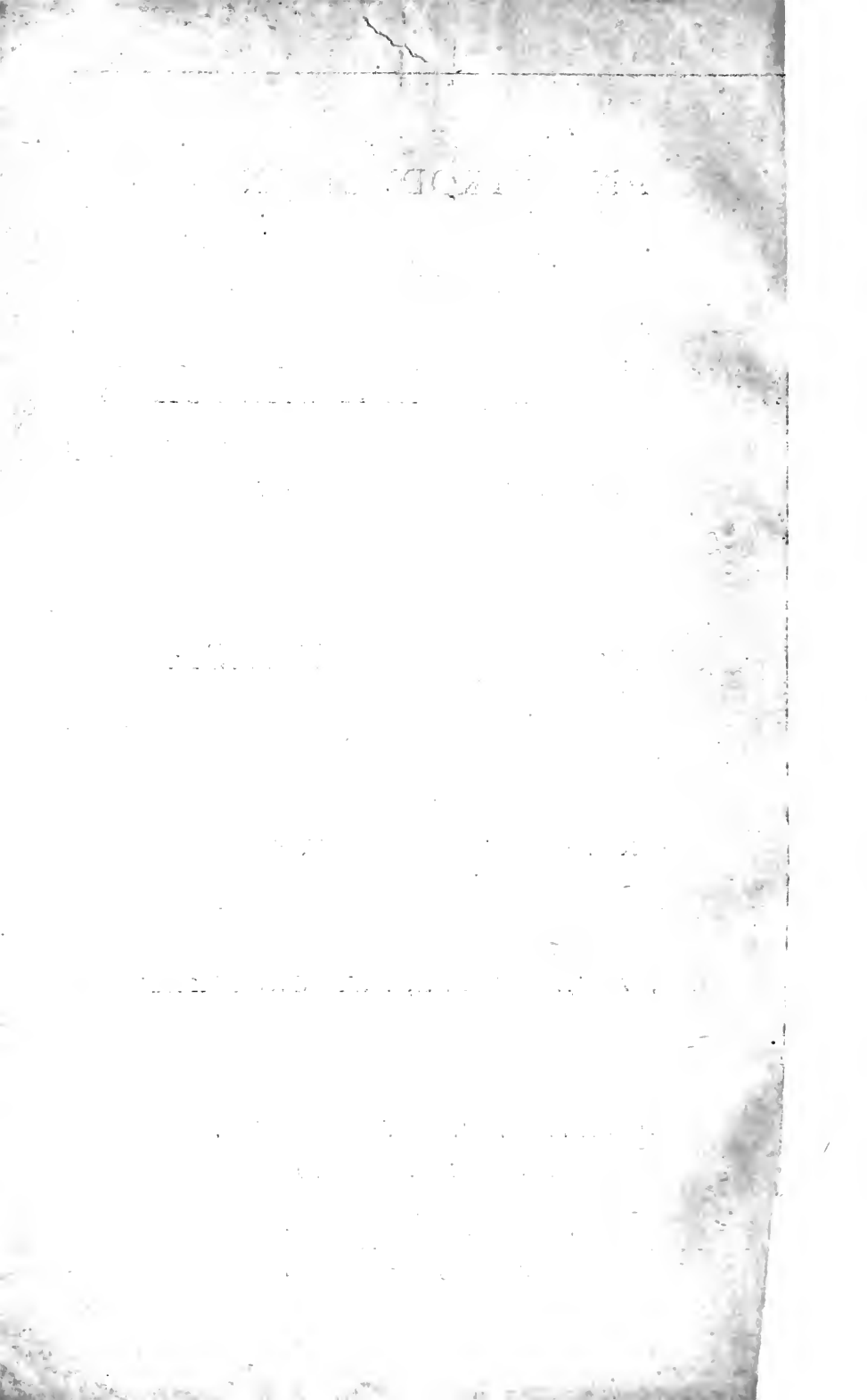
*TEXT, TRANSLATION, AND GLOSSARY*

DUBLIN: M. H. GILL, AND SON

LONDON: DAVID NUTT

1891

***Price Half-a-Crown.***



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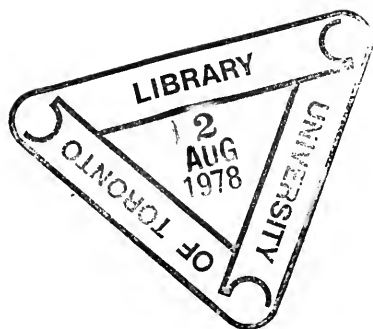
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## EDITOR'S PREFACE.

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THE following work has been edited for the purpose of supplying, in a small compass, and for a small sum, all that is necessary for mastering the elements of the Irish language. The only books which the Editor considers necessary as companions to the present work are the Second Irish Book and Dr. Joyce's Grammar (Dublin: Gill & Son). Thus for a few shillings anyone may furnish himself with all that is necessary for learning Irish.

The Editor does not recommend to beginners the use of a dictionary—for two reasons, one of which is practical, and the other scientific. The practical reason is founded on the fact that good dictionaries are almost inaccessible. The most valuable works on the Irish language have been allowed to fall out of print. The few copies of such works that remain in the country are rapidly disappearing from it, being purchased at high prices by dealers, and by

our American brethren, who import into America every year large quantities of Irish books. If any one has misgivings as to these statements let him inquire at the second-hand book-stalls of Dublin the price of Foley, Coneys, O'Brien, Donlevy, Neilson, &c.: he will usually find that the works are not to be had, and if they are to be had the price will be prohibitive.

The second reason for permitting the student to dispense with the use of a dictionary is that it is apt to divert the mind of the learner from the close study of the text. In learning Latin, Greek, or any strange language, the text should be, for the time being, the chief source of light to the student. By devoting himself almost exclusively to it he will arrive at a knowledge of the spirit and structure of the language—a knowledge never to be gained from the pages of a dictionary, which from the nature of the case will represent words, in their unattached state, drawn, with more or less judgment, from divers sources, and from different chronological periods of the language.

Donlevy is regarded by scholars as one of the most correct writers of modern Irish. The Glossary and Notes of the present work will furnish the reader with all that is necessary for mastering the text.



The present work will be useful to two classes of persons : first, to those who having no knowledge of Irish desire to acquire it ; secondly, to that large class of persons who constitute a standing proof of the neglected state of education in this country, namely, persons who have a colloquial knowledge of Irish, but who are utterly unacquainted with its structure and grammar.

It may not be out of place to say that the student should endeavour to understand each section by the help of the adjoined translation, and of the Glossary. When he has made himself familiar with the meaning of the section he should endeavour to put the English into Irish, in writing if possible, but at all events in speech. If he does this several times he will find that his translation will gradually approximate to the text of the author, and the degree in which it does so will serve to gauge his own progress in the tongue he is learning. It is the want of some such method as this that explains a fact more frequently deplored than remedied by those who are interested in education. A boy may be engaged in learning Latin for four or five years ; he may read considerable portions of Cornelius Nepos, Cæsar, and Cicero ; yet at the end of the time he may be unable to translate an unseen passage from a Latin author, or to put a

simple English sentence into Latin. This bad state of things, connoting as it does loss of time to the boy and loss of money to his parents, arises from the fact that he has been employed in passing, or endeavouring to pass, from the unknown to the known, from the Latin to the English. Had he mainly relied upon the order which reason and sound logic recommend, the transition from the known to the unknown, from the English to the Latin, he would be possessed of a copious vocabulary, and would be himself an accurate and fluent Latin speaker or writer.

In editing the text I have relied solely on the Paris Edition of 1742. Donlevy had the advantage, denied to the great Keating, of revising his work for the press, and seeing it printed. In the opinion of the present writer subsequent editions have fallen short of the original edition, which bears upon it every mark of conscientious carefulness and scholarship. I have ventured on no alterations either in the English or Irish, except that in many cases I have introduced a hyphen in deference to modern usage, and that I have often changed capital into small letters.

For the benefit of readers who may not have an opportunity of consulting the Paris Edition of 1742, I shall here transcribe a passage from Donlevy on

the learning of the Irish language. It is taken from the Appendix. He is speaking of certain grammatical abuses which crept into the English language about the reign of King Charles II., and he thus proceeds :—

“ It is no Wonder then, seeing the English Tongue, although in the Opinion of all, it be otherwise much improved, is thus maimed and confounded, even in Prose, that a Language (*i.e.* the Irish Language) of neither Court, nor City, nor Bar, nor Business, ever since the Beginning of King James the First's reign, should have suffered vast Alterations and Corruptions; and be now on the Brink of utter Decay, as it really is, to the great Dishonour and Shame of the Natives, who shall always pass every where for Irish-Men: Although Irish-Men without Irish is an Incongruity and a great Bull. Besides, the Irish-Language is undeniably a very Ancient Mother-Language, and one of the smoothest in Europe, no Way abounding with Monosyllables, nor clogged with rugged Consonants, which make a harsh Sound, that grates upon the Ear. And there is still extant a great Number of old valuable Irish Manuscripts both in publick and private Hands, which would, if transcribed and published, give great Light into the Antiquities of the Country, and furnish some able Pen with Materials enough, to write a compleat History of the Kingdom: What a Discredit then must it be to the whole Nation,

to let such a Language go to Wrack, and to give no Encouragement, not even the Necessaries of Life, to some of the Few, who still remain, and are capable to rescue those venerable Monuments of Antiquity from the profound Obscurity they are buried in?"

The evil which Donlevy deplotes in these last words has been to some extent remedied in a manner which he could never have anticipated. The scholars of Germany, France, and England, and the learned professor of Sanscrit in Trinity College, Dublin, are busy in working upon Irish manuscripts. It is to be earnestly desired that the aforesaid scholars may persevere and prosper in their noble task of rescuing the historical monuments of an ancient race from oblivion and contempt, and in thus providing a sure basis for historical studies.

WILLIAM HAYDEN, S.J.

MILLTOWN PARK, DUBLIN,

*March, 1891.*

FORPHÓΣRA.

(ADVERTISEMENT.)

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## ADVERTISEMENT.

- I. **T**HE Bulk of this *Catechism* will probably, at first View, afright such as are used only to little *Abridgments*, *meerly* calculated for *Beginners*, and *chiefly* for *Children at their Horn-book*, or thereabout. But, in opening it, they will find, it is in *two Languages*, and that, consequently, they have but *Half the Work* on their Hands: They will find by perusing it, that, in this *very Half*, there are several Things, not intended for charging the *Memory*, but for enlightening the *Understanding*, and moving the *Will* to the Practice of Virtue, and Flight of Vice; and that it is interspersed with short *Forms* of Acts of Devotion, and Prayers, to be used on different Occasions, and particularly before and after Confession and Communion, Morning and Evening, and at other Times; so, that it may serve as a Sort of *Prayer-book*, to such as have no better, nor much Time to spare: They will likewise see, that the Print is large, and much Waste occasioned, through the Necessity of placing the Questions and Answers of both Languages, directly opposite to each other; and that some Paper is taken up by Quotations from Scripture, &c. and by Synonymous or Explanatory *Irish* Words: Lastly they will, towards the End, meet with an Abridgment of the *Christian Doctrine* in *Irish* Rhyme, composed upwards of an Age ago by the zealous and learned F. *Bonaventure O Heoghusa* of the Order of S. *Francis*; and also with the Elements of the *Irish* Language, in Favour of such as would fain learn to read it; and





thereby be useful to their Neighbour: Where likewise some little Latitude, taken here and there, throughout this Volume, touching the Manner of writing some *Irish* Words and Letters, is accounted for. Yet, notwithstanding this Variety of Subjects, no *one Half* of this Book is near *half* as long as the Catechism compiled, but in *one Language only*, by Order of the Council of *Trent*, Concil. Irid. Ses. 24. c. 7. and directed to all those, who have the Cure of Souls, with an Injunction to get it put into the *vulgar Tongue*, and *to teach it the People*; which, it seems, could not hitherto be done in *Ireland*.

- II. And certainly, it is a dangerous and pernicious *vulgar* Mistake to think, that the first Principles *only* of Religion, which are adapted to the *tender Age of Children*, are sufficient Instruction for Persons of riper Years; or that it is enough to say by Heart, *Children-like*, the *Creed*, *Commandments*, the *Lords Prayer*, and the Names *only* of *seven Sacraments*, and *seven deadly Sins*, without knowing either the Meaning or Extent thereof, or the necessary Dispositions for receiving *those very Sacraments*, which they frequent, and on the *Well-receiving* whereof, their Salvation doth depend.
- III. *Children* indeed, whose Minds are as weak as their Bodies, and even all *Beginners* are to get, as they do the *Alphabet*, those little short *Catechisms* by Heart, although they do not understand them; for it is so much done. But to pretend, that they may *lawfully* stop there; or that they know *their Religion*, and can receive the *Sacraments* without a more extensive Knowledge of the Truths of Salvation, that is, of their Duty towards God, towards their Neighbour, and towards themselves, is a woful and deplorable Blindness. It is

1 ուօ չաօն ա չ-օմարան, աջսր ո՛ւա ո-տաօն քեմ. Ո՞նի Լնջա  
 Իր ուժեղլիջե է իօնա ոօ մեար, չսր քեօրի քե Լեմիօն ոօ  
 Եաճախեար քե Եաննե, աջսր ոօ ոն Լամաճան Եաճ, Եաճ  
 Երիօջմար ոօ Օնեաճաճ, աջսր քիօժ քիօր աջսր քսար; ոօ չօ  
 5 ո-ուչ Լեօ-րան աջսր քե Եիօրճանտօրիօն օնե ԼեաԵրա ոօ  
 Լեյջեաճ աջսր ոօ Եսիջրի, ան Եան Իր Եօլ Օնիօն ան Եիճիօլ  
 Եման. Ո՞նի Եիջ քե մաճօրիօն քօջլումճա քեմ, Եաճօն, քե  
 Լուժ Լեյջիօն, ան Շիքե, ան Ե-Եիճեանճա, ան ան Տաճրամսիօն  
 ոօ Եսիջրի, մսնա միմիջեար Օնիօն Լաօ: Ո՞նի մօ իօնա քիօն Իր  
 10 քեօրի Օնիօն քօճար Եր Եիժ ոօ Եսան Եր ան քաճրամսիօն  
 մսնա քաճարօ սլմիմիջե, մար Իր օսալ, Եսն ա ո-ճլաճճա:  
 Ո՞նի քեօրի Օնիօն ա Եեիժ սլմիմիջե, մար Իր Եօրի, մսնա  
 քար Օնիօն քրսօ է ան Ե-սլմիմիջաճ Իր քաճճանաճ: Ո՞նի  
 քեօրի Օնիօն քիօր ա Եեիժ աճա Եր ան սլմիմիջաճ-քօ  
 15 մսնա միմիջեար Լաօ, մար ա Օնիջեար. Օրի, Իր “Երե  
 “էրօքաճժ ոօ Եիջ ան քրօքաճի” ճիժ քիճալճե քեմիժա է  
 “աջսր Եր Երեիժի Շիօրօ Եիջար էրօքաճժ;” Իր է քիօն  
 քե քաճ, չսր օ Եսլ ան ո-քաօնեաճ ոօ ճեիճեար քիօր ան  
 քեիճեաճ Իր միճրօրճե աջսր Իր մօքսնա, մալլե քե քօնճան  
 20 ճիճաճ Օն. Սիմե քօ, ոօ Եաճ Եր Տլանիմիջեօրի քեմ,  
 ան Ե-Երօ-քաճար Տիօրիմիճե, Եօճիքե աջսր ԵարԵօճ Եր  
 ո-անման, մօրան Եմրիքե աջսր քաճճարի աճ միմիջաճ ան  
 ո-Երօլ, աջսր ան Օնիօն քիօն, աճ ա չ-Եր “քաճ ոօման,”  
 ոօ ճիքաճիմիջ Օնիօն “ան Ե-սիլե Շիքաճաճա ոօ Եաճարճ, Եա  
 25 “մ-Եարօքաճ ա ո-Եմիմ ան Եճար, աջսր ան Միլ, աջսր ան  
 “Տրօրաճ Ոօմի;” աջսր ոօ “մսնաճ Օնիօն ճաճ սիլե ոն  
 “Օար Եաճ քե Օնիօն-րան ոօ Եօմքսօ.” Իր քաճճանաճ մար  
 քօ, ան քիօնճ, ոօ Եիջ Եսն Եսլլե, ոօ միմիջաճ; ոն քօլալի Օնիօն  
 Երաճար Օն ոօ Եօր, աջսր ան քեիճե սօ ո՛քօջլիմ, ոօճ  
 30 ա Եա ո՛քաճալ օրճա ոօ Երօքաճիմսն աջսր ոօ Եօմքսօ;  
 աջսր քօր ոն քօլալի Օնիօն քօջլիմ Եիօնար Իր Եօրի ա  
 չ-Եօմքսօ; ճան քիօն, Եմսլ մար Երսիմիջար ճիօմ ճօ  
 Լաճեճիմսլ, ոն քեօրի Օնիօն, Եա մաճ Եիջր Լաօ, քիօր ան  
 քիմիմիմիջ, Եա Իր ան չ-Երե, ան ան քիմիջեաճ իօմաճալ  
 35 քե մ-Երօքաճ ան Ե-Եիճեանճա, ա Եեիժ աճա: Իր Լնջա իօնա

*Rom. 10.*  
*17.*

*S. Mat.*  
*28. 19, 20.*

as unreasonable as to think, that Children, who live upon *milk only*, and *learn to stand*, or walk a *little*, can also digest *solid Food*, and *run about*; or that they and other Beginners can read and understand Books, when they know *only* the *Alphabet*. Scholars *themselves*, that is, Men of Literature, are not able to understand either the *Creed*, or *Commandments*, or *Sacraments*, unless they be expounded for them; neither can they reap any Benefit by the *Sacraments*, except they be *well disposed* to approach them: Nor can they be well disposed without knowing the *necessary Dispositions*: Nor can they *Rom. 10.* know these Dispositions unless they be *duly instructed*.<sup>17.</sup>

For, *Faith*, although a *Supernatural Virtue*, comes by *Hearing*, and *Hearing by the Word of Christ*; that is to say, the Knowledge of the Things to be beleived and practised, with the Assistance of the Divine Grace, comes by the Ministry of Men; wherefore our *Saviour*, the *Eternal High Priest*, the *Pastor and Bishop of our Souls*, employed much Time and Labour to instruct his *Apostles*; and afterwards commanded them, in giving them their *Mission*, to *instruct all Nations*, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; and to *S. Mat.* teach them to *OBSERVE ALL THINGS WHATSOEVER he had*<sup>28. 19, 20.</sup> commanded them. People then, come to the Use of Reason, ought necessarily to be instructed; they must hear the Word of God, and learn what they are to believe and observe, and *even* learn how to observe it; otherwise, as daily Experience proves it, they cannot, were they *Philosophers*, know, as they ought, the *Mysteries* contained in the *Creed*; nor the various Ways of transgressing the *Commandments*; much less the Meaning, Force and Effect of the *Sacraments*; nor the Dispositions necessary for receiving them. Neither can they know the great Obligations, they contract in receiving them: Nor the Necessity,



Conditions, and great Benefit of *Prayer*, except they be well instructed therein, one Way or other.

- IV. Now, if this be the Case *even of Men of Wit and Learning*, surely the unlearned and *ignorant People* cannot know *these necessary Truths*, nor consequently *their Religion*, although they should *punctually* say, by Heart, the *Creed*, *Commandments*, *Sacraments*, &c. unless they be familiarly and frequently explained, and *even forced, as it were, into their Heads*. It is true, that this is no easy Task; and that it requires much Labour and Patience; but that is necessary; a Soul is worth more than all that; it cost the *Son of God* a great Deal more; we are all *bought*, saith the *Apostle*, with a great Price. Yet this great Ransom, the *Death and Passion of JESUS CHRIST*, will be of no Use to such as know not their Religion, and remain in Ignorance: They will, although they approach the *Sacraments*, live and die in Sin: They will by their corrupt Life and Manners, dishonour and asperse the *Church of God*; and do *her* more Harm, than the horrid Blasphemies, which *Jews, Turks*, and other *Unbelievers* vomit out daily against her; there being Nothing more injurious to *Christ* and his *holy Spouse*, than the wicked and scandalous Behaviour of too many *Catholicks*; whereof some, as it is too well known, are Drunkards or Tiplers: Some do curse and swear at Random: Some are openly lewd and shamelessly lascivious: Some Slanderers, great Lyars, and Sharpers: Many are proud, cholerick, quarrelsome and revengeful to a *high Degree*: Some overreach their Neighbour, and take away his *Goods*, as often as they imagine, they can do it without worldly Inconvenience: And many, are openly tied to, and

1 Cor.  
6. 20.

1 օր ձիւ, ճշար յիմարեանս չօ միօնարեմ: Կար լիօն-  
 րաւորեմ, յօ Երեւոյն, Երեւոյն: Կար իւր Երեւոյն, Երեւ-  
 օն, Երեւոյն, Երեւոյն: Կար օր, յօ մեծար ճշար  
 րեւոյն Ե Երեւոյն Երեւոյն ճշար մեւար, չօ մեւար  
 5 րեւ Երեւ միօնարեմ Երեւ Ե Երեւոյն: ճշար Ե Երեւ Ե  
 Երեւոյն իւր Երեւոյն Երեւոյն չօ Երեւոյն Երեւոյն,  
 ճշար ճշար յօ Երեւոյն Երեւոյն Երեւոյն Երեւոյն,  
 ճշար ճշար յօ Երեւոյն Երեւոյն Երեւոյն Երեւոյն

V. Երեւոյն յօ յօ Երեւոյն Երեւոյն Երեւոյն, Երեւոյն

*Rom. 2.* 10 Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար ճշար

23. Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար ճշար

Երեւոյն, ճշար Երեւոյն Երեւոյն Երեւոյն Երեւոյն; ճշար չօ

Երեւոյն, Երեւոյն Երեւոյն Երեւոյն, Երեւոյն Երեւոյն, ճշար Երեւոյն

Երեւոյն Երեւոյն Երեւոյն; Երեւոյն Երեւոյն Երեւոյն, Երեւոյն

*S. Luc.* 15 Երեւոյն Երեւոյն Երեւոյն, Երեւոյն: Երեւոյն Երեւոյն, յօ

3. Երեւոյն, Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն Երեւոյն

Երեւոյն, Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն, ճշար

Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն Երեւոյն

Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն Երեւոյն

20 Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն

*1 Tim.* 3. 15. Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն

Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն

Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն

Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն

25 Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն

Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն

Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն

Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն

Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն

VI. 30 ճշար, Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար

Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն

*S. Math.* Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն

7. Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն

Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն

Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն

35 Երեւոյն Երեւոյն Երեւոյն Երեւոյն Երեւոյն, ճշար Երեւոյն Երեւոյն

run after the Things of this Life, as eagerly as *Mahometans* and *Heathens*.

V. Still, all *these vicious Catholicks* do, *Jew-like*, boast of the *Law*, and by *prevaricating the Law*, dishonour God and his *Church*. They boast of being *Children* of the *true Church*, and of making, once a Year, some Submission and *Shew* of Repentance; yet *bring forth* little or *no worthy Fruits of Penance*: On the contrary, they generally go on so, from Year to Year, adding Sin to Sin, Load to Load, falling and rising, as they pretend, without any visible Amendment of Life, until Death surprizes them; which gives some People Occasion to say, that the *Catholick Church, the Pillar and Ground of Truth*, gives us *Leave to commit Sin*; although it is manifest, that it is the Ignorance and Blindness *only* of some of her Licentious Children, that furnish a Handle to upbraid her with this *monstrous Impiety*; and not, at all, *her Doctrine*, which is always as *pure and spotless* as *her Divine Founder, JESUS CHRIST*, delivered it to her; as it shall clearly appear to such as will, without Prevention, take Pains to examine it, *even* in this little Work.

VI. And not to send them farther off, touching this Point: Her *constant and invariable Doctrine* is, *never to give that, which is holy, to Dogs; nor to cast Pearls before Swine*; that is, not to administer the *Sacraments* to such as are not *duly instructed, penitent, and well prepared*; not *even Baptism it self*, to such as have the





Use of Reason ; and touching whom she teacheth, that *they are to be instructed and to believe, by the Assistance of the Divine Grace, the Things, which God revealed and promised ; and chiefly, that it is God, who by his Grace, Justifieth the Sinner, by the Redemption, which is in CHRIST JESUS : That understanding themselves to be Sinners, they are to fear the Divine Justice ; to look towards the Mercy of God ; to hope and confide, that he will be merciful to them for Christ's Sake ; and to begin to love God, as the Fountain of all Justice.* *Conc. Trid. Ses. 6. c. 6. Ses. 24. c. 7. de Re-form.*

Moreover *they are to conceive a Hatred and Detestation of Sin, viz. To do that Penance, which is requisite to be done before Baptism. Lastly that, during the Time they design to receive Baptism, they are to begin a new Life, and to keep the Commandments. After this Preparation, and ordinarily, after a publick Renunciation of all the Poms and Works of Satan, ensueth Righteousness it self, which is not only a Remission of Sins, but also the Sanctification and Renewing of the inward Man, by a voluntary Receiving of the Grace and Gifts of the Holy Ghost. Thus far the Church, concerning the Baptism of Adults.* *Conc. Trid. Ses. 6. ib. Ritual. Rom. Conc. Trid. ib.*

- VII. As to those, who, after *they have been once enlightened, have also tasted the Heavenly Gift, and have been made Partakers of the Holy Ghost, and, yet, are fallen ; the Catholick Church teacheth that a great Deal more than the above mentioned necessary Preparation for Baptism, is required of them ; that their Penance ought to be very different from that of Baptism ; that they cannot at all be re-established and renewed to the Life of Grace, without a hearty Sorrow and Hatred of past Offences ; not even without* *Heb. 6. 4, 5, 6. Conc. Trid. Ses. 6. c. 14. Ses. 14. cc. 2, 3, 4.*



great Pains and Lamentations ; nor without a firm Purpose of sinning no more, the Divine Justice requiring, it should be so. Hence Penance is, by the holy Fathers, deservedly called a painful Baptism. Neither is this all, that is required of such as are so ungrateful, after they have put on Christ, and were by Baptism, made a new Creature in him, as to offend the Divine Majesty : They cannot (continues the Church) obtain the Remission of any mortal Sin, without <sup>Conc. Trid. ib. c. 5.</sup> declaring, when they can, all the mortal Sins, which after a diligent Examination, they are conscious of; even the Sins of Thought and Desire, which do sometimes wound the Soul deeper, and are more dangerous than those that are openly committed ; without declaring all (the Church sayeth) plainly and modestly before those, to whom Christ said : Receive ye <sup>S. John. 20. 22, 23.</sup> the holy Ghost : Whose Sins ye shall forgive, they are forgiven them ; and whose Sins ye shall retain they are retained. Nor are they even after this humbling and wholesom Confession, and after giving all the Marks of sincere Repentance, that Prudence can require, to receive Absolution, wherein the Force of the Sacrament of Penance, doth <sup>Conc. ib. c. 3. & 8.</sup> chiefly consist, until they humbly submit to, and accept the Satisfactory, or Penetential Works, as Fasting, Alms-deeds, Prayers, &c. which shall be enjoined them, in order not only to destroy their vicious Habits, and make them more cautious and vigilant, for the Future, against fatal Relapses ; but also in Punishment of past Transgressions. And indeed (the Church speaks) the Oeconomy or Order of the Divine Justice <sup>Conc. Trid. ib. c. 8.</sup> seems to require, that those, who have, out of Ignorance, sinned

[before



*before Baptism, should be received into Favour otherwise than those who, being once delivered from the Bondage of Sin and the Devil, and endowed with the Gift of the Holy Ghost, had the Boldness to violate the Temple of God, and grieve the Holy Ghost.*

- VIII. Thus far the Doctrine of the *Catholick Church*, assembled in Council, at *Trent*; not in Regard of *scandalous* or openly wicked People, whom, besides all this, she orders to be put in *publick Penance*, at the Discretion of the *Ordinary*: Nor of obstinate Sinners, who, notwithstanding their repeated Promises of Restitution and Amendment of Life, do still persist in their sinful Practices and criminal Omissions of their Duty; for, all these she excludes from the Participation of the Sacraments, until they give effectual Proofs of the Sincerity of their Repentance and Change of Conduct: But in Respect even of all those, who pass, in the Eyes of the World, for honest Men; yet have, after coming to the Knowledge of Good and Evil, basely defiled that *interiour Purity and Beauty* they had received by the *Grace of Baptism*. And, that this Part of *her Doctrine*, on the Knowledge and due Execution whereof, the Salvation of almost all Men doth depend, may be *punctually* observed, and *well known of all*; she, first, enjoins all Directors of Souls, to *impose Penances on their Penitents*, that shall be *suitable to the Quality of their Crimes, and to their Ability or Strength, least that by conniving at Sin, and by over-indulging their Penitents, they may be made Partakers of the Sins of Others*. Secondly, she requireth in thousand of Places, and particularly in that excellent *large Catechism* published by her Order, that the *Things*, therein contained, *concerning the Sacrament of Penance, and the several Parts thereof, should be so taught, that the Faithful may not only understand them PERFECTLY,*

*Conc. Trid. Sess. 24, c. 8.*

*S. Car. Bor. Act. Part. 4. Instruct. Confess. Decr. of Pope Innoc. XI. March. 2. 1679.*

*Conc. Trid. ib. c. 8.*

*Catech. Conc. Trid. at the End of Penance.*

*Catech.* 1 “ հ-աւերիցե, ճշար յե ջաճ յանն տի քա լեւի, յո մնաճօ ճար  
*Conc.* “ ճօր, յաճ հ-ե ճման ջօ յ-տւիցքեճօ յա Շրիօրօւիցե յա ջօ  
*Trid. de* “ յօնցմանլե, ճճտ քօր ճւմ ջօ յ-ջլաճքաւօր յն յա յիրն,  
*Pœnit.* “ մալլե յե ջրարն Սէ, ճ ջ-սար ճ յ-ջնօն ջօ ճրանեճճ,  
 5 “ յաճճ.”

IX. ճ յօր յր յեմն, յաճ ջաճն ջօ յից ճար ճ յ-քաճճօ,  
 յա մարքաճ ճւմ ճ յեւնտ, ճ յաճարջ-քօ; յր յնջա յօն  
 յն ջօ մօր յր ճաճ քաճնօ է; յօ ճարիցար յէ քրէճն ճ յ  
 յւլ, ճճօն, յմաւնցիցե տօլտեաճճ ճշար մաճար քէն  
 10 ճ յաճնօ; ճշար յօ յր քօլլարճ, ջար ճ ճ է յր յէմ յօ,  
 “ ճ ճրօն յօ ճմնլ-ջարքաճ յր ճ ջրօն,” ճշար  
 ճ յւն յօ ջլաճ տճ ճ յօ; յի, ճն ճ յ-քալ ջօ  
 յնքաճճ յաճնօ ճ Շրիօրօւիցե: յօ տ ջօ ջ-սարքն  
 յճաճ ճար ճ յ-քաճճ, տար էր ճ ճջար յօ մօն-  
 15 ճարքաճ ջօ յնքաճճ, ճշար տար էր մօնն քճճար  
 ճշար յօնն, ճ ճօնտ ջօ յէր յճնն ջօ քրնքաճ,  
 յա ջրնքաճ ճշար յա յաճիցե յա, յօն յրէճն յա  
 յ-տւ Շրիօր ճմնճճ քաճիցե յօ մաճնօ, յօ ջն ճ  
 մաճնօ, ճ յ-ճնն քէն, ճշար յե յճճարն; ճ յէլն  
 20 ճւմ յա քճքաւնքաճ, յօ ջն ճ յէլն; ճշար յքաճ-  
 ճիցե յօ ճար ճար, յօ յէր մար յր ճար, ճշար յօ յէր  
 ճքնքն ճ ճօնտ: յօ տ ջօ ջ-սարքն յճնն ճար  
 ճ ճիցաճ ճ յրէճնքն ճիցե, յօ ճարքար ճար,  
 ճւմ ճ միջնօն յօ յօճալ, ճշար ճւմ ճ քաճճիցե, յօ ճ  
 25 յից; ճշար ճւմ ջօ յ-տնքաճ յե տրճ յն հ-յօնքն  
 յօն ճիցե յա, յօ ջլաճ ճար քէն ջօ քօննար, ճւմ ճ  
 ճօննքն ջօ քրնքաճ, քա քէն ճ յէ յիքաճ յօ յա  
 քճքաւնքն, ճշար քօր յօ յլաճիօր Սէ: յօ տ, քա յօն,  
 ջօ յ-ճիցար յօն յօ յօն քրօննճալ ճ յալար յօ  
 30 ճօննքն ջօ յաճ, քա ճն ճ յէ քնն-քնքաճ ճշար  
 ճօնտ ճ ջ-սարքն յւն յօ: յէճ ջօ յէր յա յ-  
 ջլաճն ճօն-քճալ Էճլար յօ, յա յ-քալ յր ճ ճօն,  
 քճճար ճար յի յա յ-տնքն; յի հ-ե յն ճմն, ճճ  
 ճնն յի յա յէ-ք, ճ յա, ջար ճն ճար, ճշար  
 35 յիցե ճ յօն ճար քճարքն ճ յ-քիլ յա. ճար ճ

*but also, by the Help of God, they may resolve in very Deed, to perform them devoutly and religiously.*

- IX. Now surely, this is not to *connive at, nor encourage Sin* ; much less to give *Leave to sin*, since it strikes at the *very Root*, thereof ; at the *very deliberate Thought and Desire of Sinning* ; and that it manifestly tends to the *Circumcision* Rom. 2. *of the Heart in Spirit*, to the purifying of the *inward Man*, 29. Ephes. 3. wherein the Sanctity of a *Christian* doth *chiefly* consist ; 16, &c. Since it requires, that the Sinner, after a strict Examination, and after much Labour and Sorrow, should in the Bitterness of his Soul, sincerely confess all his Offences, be they never so foul, or never so secret, to the Judge established by *Christ*, to remit or retain Sins, in *his Name*, and by *his Authority* ; to admit him to the *Sacraments*, or refuse him Admittance ; and to inflict a Punishment upon him, according to Equity, and the Dispositions of the Offender : Since it obliges the Penitent to accept *freely*, and *sincerely* undergo the Penance enjoined him both for his Punishment and Correction or Cure ; and to *bring forth Fruits, worthy of Penance*, under Pain of being excluded from the *Sacraments*, and from the *Kingdom of God too* : Since, lastly, the *Spiritual Director* is hereby ordered to be exact in the Discharge of his Duty, under Pain of being accessory to, and *guilty of the Sins of Another* ; which no other Kind of *Church in Europe*, takes any Pains about ; nay they all censure it as *too severe*, and an Encroachment upon *Gospel-Liberty*. It is then very uncharitable, and even very unfair to charge the *Church* with *giving Leave to offend God*, on Account of the Misbehaviour of some *Particulars*, who lie under great Hardships and Disadvantages, in Point of Education and seasonable Instruction ; or may be of as perverse an Untowardness as a *Judas* among the twelve





*Apostles.* It is, indeed, as unjust a Reproach as that made by *Unbelievers of old*, to *God himself*, on Account of the *Is. 52. 5.* Prevarications of his *chosen People*, who often gave Occasion <sup>*Ezech. 36. 20,*</sup> to the *Gentils* to prophane and *blaspheme* his *Holy Name.* <sup>*21, 22, 23.*</sup>

- x. But this Aspersions cast upon the Church, is not what *Rom. 2.* she most bewails; no, it is the Loss of the Salvation of so <sup>*24.*</sup> many degenerate Children; and the Obstacle they daily put, by their scandalous Lives, to the Propagation of the *Orthodox Faith*. Neither is this bare-faced Corruption of Manners, the only Evil that springs principally from the Want of Instruction, and a virtuous Education during Youth: Millions, who pass not, in the Eyes of the World for wicked Livers, are lost through a criminal Ignorance of their Duty: Young People, whereof more die before the Age of twenty, than of all Mankind after, are very often deeply engaged, since first the in-bred Corruption of Nature began to spring out, in many secret Sins of Malice, Envy, Impurity, Revenge, Vanity, Sloth, &c. and remain therein, for Want of seasonable Instruction and Care, until an \* untimely Death snatches them away, in Punish- <sup>*\* Job. 15.*</sup> ment of their Transgressions: <sup>*32.*</sup> *The Sense and Thought of* <sup>*Prov. 10.*</sup> *Man's Heart are prone to Evil from their Youth*; and this <sup>*27.*</sup> sad Proneness to Sin, encouraged and excited by the <sup>*Eccle. 7.*</sup> Torrent of bad Example, seldom or never fails to cast <sup>*18. v. 8.*</sup> <sup>*c. 13. v.*</sup> slippery and unthinking Youth head-long into great <sup>*a Gen. 8.*</sup> Disorders, even before the Age of twenty, when this Bosom Enemy is not diligently watched and restrained by early Instruction and Correction. Or if such as are <sup>*21.*</sup>



almost left a Prey to this in-born and most dangerous Foe, happen to outlive that Number of Years, they then, commonly, begin to be taken up wholly with the Affairs of this miserable Life, and to be filled with the Maxims or Customs of the World: They proudly scorn to be *catechized*, although it is the Duty of every one, that stands in Need of it, were he a King or Prince: Neither are they in a Disposition to profit of Sermons, or long and learned Discourses, if they chance to assist at any such, for Want of good Principles, and of ever having had a Taste for pious or spiritual Things: They harden in the evil Habits, they have already contracted, and generally stop not at any Thing, that will gratify their Predominant Passions, or advance their worldly Interest: So that these vicious Customs take such a deep Root in the Soul, that it is with incredible Pains and Combats, and by a manifest Miracle of the Divine Grace, they can be rooted out: Such is the great Force of bad Habits, contracted in Youth, and encreased with Age. All which the great S. *Augustin* experienced in his own Person, as he openly declares to the World, in his Book of Confessions; and is not afraid to say, that *from a depraved Will proceed evil Desires; when evil Desires are indulged, they become a Custom; and a Custom, not resisted, becomes a Necessity.* *Lib. 8.  
Conf. c. 5.*

- XI. Thus the three *inveterate Enemies* of the Soul, the *Flesh*, the *World*, and the *Devil*, do combine, as it were, and conspire to the Destruction of young People, and of all Mankind in the Bloom or Flower of their Age. Thus the greatest Part of Youth, hurried along to Destruction by these three implacable Enemies, abandon God, when they should begin to serve him; and either are ignorant of, or



ungratefully forget the solemn Promise, they made him at the Font of Baptism; and the inestimable Favours, they have received from his infinite Goodness; which is such a *publick Calamity* as ought to move every *good Christian* to utter these Expressions of the Prophet *Jeremy*: *Oh, that Jer. 9. 1. my Head were full of Water, and mine Eyes had a Fountain of Tears, that I might weep Day and Night, for the Desolation of the Children of my People.* For, thus, the most innocent Age of Life, the fairest Portion of God's Church, is corrupted and dishonoured by Ignorance and Sin, partly through either the Negligence, or Ignorance and Impiety of Parents, who commonly bestow all their Care in educating their Children in Vanity, and in the Love of earthly Goods: Partly for Want of virtuous and well-instructed School-Masters or Catechists, who would zealously employ their Time and Labour in making Youth understand the Science of Salvation: Partly through the Fault of Children themselves, who little care for Instruction, and often shun it, all they can, to their own eternal Ruin: And partly also for Want of little pious Books, whereby they may be instructed, and formed to Devotion as soon as they are teachable and capable of receiving pious Impressions; for as the Holy Ghost saith, *A Child trained up in the Way he should Prov. 22. go, shall not, even when he is old, depart from it.* He saith<sup>6.</sup> also in another Place: *Son, receive Instructions from your Youth, and you shall find Wisdom to the End of your Life.* *1 Ecc. 8.*

- XII. It is the great Scarcity of those large *Irish Catechisms*, published upwards of an hundred Years ago, by the laborious and learned *Franciscans* of *Lovain*; and the Consideration of those great Evils, which arise from Ignorance, partly for Want of instructive Books; together with a great Desire of contributing to the Instruction of

1 հ-էրիօնն ոօ լեաջարց, ոօ շարմից ան Լեաջարց Գրիօրօւնցե-  
ր, յար յ-ուսիօ ; անն և մինիցեար յա հ-ալեանտա, յա  
բաժնամսնտե, ան սրնալց, etc., ոնօր բօրլեւտե յօնա անն  
աօն-լեաջարց Գրիօրօւնցե չաօնօւնցե, յա երօրի բեարևա,  
5 յար արիւթօ և չ-ւոնօ չօ յուցե յօ : Աջար լիւ ար բօրօրի ոօ  
նօնի օշա, Աջար արիւնցե բօն, քօշլսւմ և մ-բեաժա, մալլե  
յե չրաբալի Դե, ոօ լալեաժօ չօ Գրիօրօնսւմ, Աջար և եւի  
սլլաժն ոօ չնաժ յե բաբաժն էլցի ոօ լաբարի ոօ չաժ աօն, ոօ  
յիւթար օրա աժար յա մսնիցի և լա աժա.

1. S. Pet.  
3. 15.

XIII. 10 Մօ յննեաժ ուլեւոլլ ար բօւալի արմիւնլեաժա ոօ բաժ-  
նաժ, Լեաժ-արմից արմին ոօն արօ ունօ ոօ լիւ ան արիւթաժ  
և բօաժ, Աջար ոօ ուրլիցեաժ ուն. 1ր 1 ան չաօնօւնց 1ր  
բօւնցիցե, Աջար 1ր արլեւոնն ոօ արիւթօ յիօր անն, Աջ  
արիւթ ոօ յօշսւմ, ար լօրց Լիւրլին յաօնա, ունօնաժ յա  
15 յ-ւոնցաժ ուրլանց, լար և եւի արաժ ար լաժ. Լիւթաժ  
բօր արիւ Լե արիւ-բօալ, յաժ Ե-բալ արլեւոնն և մ-բեաժն  
ոօ միօն-մանալի ոօն յիւցաժ, ոօ մինիցաժ : Աջ յօ և  
չ-արաբաժ, (1) etc. ուն ոօ չիւթար յօն յա բօալ, ոօ  
մինիցար 1ա, և յ-արիւթօ յա յ-արիւթօ. Մօ լաժ յա  
20 արաժ Դե, և լա մ-բեարևա, 1ր ար արմսնեաժ ոօ արիւթից-  
եաժ 1 չօ յօ Լեաժ ար ան յ-Չաօնօւնց, մար չեալլ ար ան  
արաժ ոօ Լաբար բեարևա արմին. Մօ մարաժ յաժ ար Լեաժ  
նա հ-ալե ոն Տիւրիւնն Օնիւցա, etc., ար ար լիւրիցեաժ  
ան Լեաջարց-յօ, ոօ ար յիօր անն աօն-լեաջար, ոօ արիւց  
25 չօ չ-արմիւթարալիւր յօրիւցե Աջար բրեաժարա ան յա  
լեաժա չօ արլեւոն յե լալե : 1ր Լար մար Լիւթ-րցալ  
ար յօն Լաժ յա յ-լեաժաժ Աջար ան Լաժ, արլեաժ ան  
լիւրիցեաժ ար և հ-ար ուլեւար, արլլեաժ յե Լիւթալ  
ար արաժա օ յօն, Աջար ար-արիւթար ան Լաժաժա յաժ  
30 լիւց աօն բօալ արմին ոօ Լաժար ոօն յա լեաժար. Օ 1ր  
իօնան յիւմ ոօ արար ոօն Լեաջարց-յօ Աջար ոօ հ-Լեաջարց  
Գրիօրօւնցե Լիւրիւր և Լիւր ; Աջար օր ար ան Տիւրիւնն  
Օնիւցա, ար Լաբար յա յ-Լիւթաժ յաօնա, Աջար ար բաժ-  
բալի յա հ-Լալլար ոօ արմիւցեաժ և արմար, ոն ար  
35 և մար, չար յե արիւ արիւթաժ, Լաժ յե Օնա բօն, Աջար  
յե յա հ-արիւթաժարիւց լաժա ոօ հ-արիւցեաժ e.

S. Aug. in  
Ps. 138.

the poor *Irish* Youth; that gave Birth to the following *Irish Catechism*: Wherein the Commandments, Sacraments, Prayers, &c. are treated more at Large than in any *Irish*, or perhaps, *English Catechism*, that hitherto appeared in Print: And whereby young People, and even those of riper Years may learn, through the Grace of God, to live *Christian-like*; and *be always ready to give some Satisfaction* <sup>1</sup> *S. Pet.* *to every one, that asketh them a Reason of that Hope, which is* <sup>3. 15.</sup> *in them.*

- XIII. Endeavours were made to avoid foreign Expressions, save only such, as Religion had introduced, and are consecrated to it. The plainest and most obvious *Irish* is used therein, preferring, after the Example of S. Augustin, <sup>In Ps.</sup> *rather to be censured by Grammarians than misunderstood of* <sup>138.</sup> *the People.* Care also was taken to explain certain Words, which are not used in some Cantons of the Kingdom; and are marked thus (1), &c. And the Words that explain them, are set down at the Bottom of the Pages, with the like Mark. As to the *English* Part thereof, it was translated, upon a second Thought, perhaps too literally, from the *Irish*, in Favour of those, who speak only English. It was thought needless to point out, but in one Language, the Places of Scripture &c. from which this Doctrine is drawn; since the Questions and Answers of both Languages do exactly correspond. An Absence of upwards of 31. Years from one's native Country, and the profound ignorance of the Printer, who understood not one Word of either Language, will be a sufficient Apology, for the Faults of both the Languages, and the Press. As the Method or Order of the Work, is the same with that of the *Catechism* of the Council of *Trent*, and the Matter thereof is chiefly taken out of the *sacred Scripture*, the Writings of the *holy Fathers*, and Decisions of the *Church*, it ought not to be considered as the Work of a miserable Man, but of *God himself*, and his *chosen Servants*.

XIV. I 1 Լաբէսի չօ ունիւնէս մար ձէսնցէ ար չա՛ն ձօն ո՛հ  
 Կա՛նո՛ր թէ Ե Ե-Եարի՛ն, չարձե Լե Եսնե Կարձ Բարիմեարմուլ,  
 Եսձօն, Քիլիպ Լօրթ Թերիօտ, Ելիցարնա Մանէրի Եարմօն  
 Դչար ունիւնէսօ ուլե, Բարի Ե՛Օրօ Բիօճա Ուօնի Միւլ,  
 5 etc. Լե Եր ԵԵ Լօնիւն Ելաննա Դարիւն Եր թալ Բա՛ն, Դչար  
 օ Ե-Բարիսար չօ միւն Երիւն ուն Եօն Եօնարիւն Եսնա :  
 Դչար չան Ե Եօնիւն ու Եսնա՛ն Եր միւն-Բարի-Եր Եօն  
 Եսն Ե-Եօնար. Ե Ե Եսնիւն Դչ Եր Ե-Բարի ուն, չօ  
 Ե-Եարիւն Եսնար Եր միւն Եօն Եսնա ո՛ն Բին : ԵԵ  
 10 Եսն-Բան Եե, ու Եսնա Բալիւն, Ե Եօն Ե՛Եսնա՛ն չօ  
 Լա՛ն Եսն Ե Ե-Բարի, Դչ Բար չօ Ե-Եօն Եր  
 ԵԵ, Դչար Ե Եսն Եօնար, չան Ե Եսնար Բին ո՛ն Եր  
 Եօնար Եր Եօնարիւն Բիճ Ե Բին ; ո՛ն ո՛ն Եօն Եր  
 Եր Ե-Բարիսար Եսնա-Եր Ե Եօն, Եր Եսն Եր Եր  
 15 Եսնար Եսն Եսն Եսնար ԵԵ : չօ մա՛ն Եօն Լե Եր  
 Ե-Եսնարիւն, Դչար Լե Եր Ե-Բարիսար Եօնարիւն,  
 Եսնար Եր Լա՛ն Եր, Եսն, Ե Եսնար Եսն Բին, ո՛ն  
 Եօնար Եր Ե Եսնար Եսն, Դչար ո՛ն Եսնար Եր Եր  
 Եօն Եսն Եր Եսն Եր Եսն Եր Եսն Եսն Եսն Եսն Եսն  
 20 Եօն Եօն, չօ Ե-Բար Բե Ե-Եսն Եօնար Եր, Եր Եր  
 Եր ; Դչար Ե Եր Եսն Եր Եր Ե Եօն Եր Ե Եսն  
 Ե Եսն-Եօնար, Դչար Եր Ե-Եսն-Եսն Բար Բար Եր Եր  
 Եսն ; չօ մա՛ն Եր Եր Եսնար Եսն Եսն Եր Ե Ե  
 Ե-Եօնար, Եր Եր Ե-Եսն Ե Եօնար, ո՛ն Ե Ե-Եօնար  
 25 Ե Եսնար-Եր ; Դչար Ե Ե-Եսնար Ե Ե Եսնար Եր Եր  
 Եօն Եսնար, ո՛ն Եսնար Եր, ո՛ն Եր Ե Ե-Եսնար : չօ  
 Ե-Եօնար Եր Եսնարիւն Լօր Եօն Եր Ե-Եսնար Եր,  
 ո՛ն Եր Եր Ե Բին չօ միւն ո՛ն Եսն Եսն Եր Եօնար Ե Ե  
 Ե-Եսնար Եօն, Ե՛Եսնար Ե Ե-Եօնար Ե Ե-Եսնար Ե Ե-Եսն,  
 30 Ե՛Եսն Եսնար Ե Ե-Եսնար Դչար Ե Եսնար : Դչար չան  
 Եօն Ե Ե-Եսնար, Ե՛Եսնար Ե Ե Եսն Եր Ե Եսն Եր Եսն  
 Բին, ո՛ն Եսնար, Ե Ե Եսնար Եօն “ Եսն, Եր Եսնար  
 “ Ե Եսնար Ե Ե-Եսն Ե Ե-Եսն, Դչ Ե-Եսն Ե Ե-Եսն  
 “ Եր Ե Եսն Ե Եօնար, Եր Ե Ե-Եր Եսն օ  
 35 “ Եսն ԵԵ, ո՛ն Եր Ե Եսնար Ե Ե Եսնար, Եր Եսն  
 “ Եսն Ե Ե-Եօն.”—Ephes. 4. 17, 18.

*S. Math.*  
 18. 2, 3,  
 5, 6. *vv.*  
 19. c. 13,  
 14, 15. *vv.*  
*S. Marc.*  
 10. 13, 14,  
 6<sup>c</sup>.



- XIV. Such as will reap any Advantage from it, are earnestly beseeched to pray for a very worthy Gentleman, *PHILIP-JOSEPH PERROT*, Lord of the Mannor of *BARMON*, and other Territories, Knight of the *Royal Order of S. Michael &c.* who, of a long Time, is well affected to the *Irish Nation*; and has often given Proofs of his Affection to several of them: And without whose Concurrence, this little Work would never come to Light. It is hoped, they will also grant the like Favour to the *Compiler*, who, on his Part, will not fail lifting up his Heart daily to Heaven, humbly beseeching God, the *Father of Mercies*, that his own Unworthiness may not stop the Effects of the *Divine Bounty*, nor hinder these heavenly Instructions from producing in Souls the Fruit, they ought to bring forth: That our merciful Maker and Redeemer may animate the Words of this Book, viz. His own Divine Instructions, with his holy Spirit; and cause them for whom it is made, to acknowledge in reading or hearing it, the strict Obligations they have to serve him, and to be persuaded, that the Affair of their Salvation, is their only Affair, and the sole End of their Creation: That the *Holy Ghost* may speak to their Hearts, at the same Time, that these Words inform their Eyes or Ears; and move them with his Grace to receive and practice the Precepts they shall find here for their Salvation: That our Divine Saviour may make that great Zeal, which he was pleased so often to manifest for the Salvation of Youth, revive in all those, whose Duty it is to instruct and correct young People: And that he may not let the Souls be lost, which he has redeemed with his most *precious Blood*; nor permit them to *Walk as the Gentils walk in the Vanity of their Mind, having the Understanding covered with Darkness, alienated from the Life of God, through the Ignorance which is in them, because of the Blindness of their Heart.* Ephes. 4. 17. 18. S. Mat. 18. 2, 3, 5, 6. vv. 19. c. 13, 14, 15. vv. S. Marc. 10. 13, 14, &c.

A certain latitude in spelling and accents, observable in the text, is explained by the following quotation from Donlevy's Appendix :—

1. "Note that the Irish, commonly, put an Accent over the Vowel that ought to be pronounced long, for Example, Cíor, Céir, Mórán.

2. "That an u, immediately followed by b (bh), ò (oh), ð, or m, either in the Beginning of Words of two Syllables, or in the Middle of Words of three or more Syllables, is commonly long, and consequently needs no Accent. The same may be said of a single i, going before b, ò, or ð, as for Example, uðòar, úmál, bunúòar, ríðe, crioíòe.

3. "That, e, i, o by themselves, as it often happens, are always long, and therefore need no Accent : The same may be said of the Particles ca, ra, ro, oa, za, òa, ða, re, ri, and of all Words of one Syllable, ending with a, e, i, or u, as me, tpe, tpi, tu, la, &c., except ba (Cows), za (a Dart, or Ray of Light, zaé rather); except also a by it self, na when it signifies neither (nor) nor (than); and the Relatives oe oi, oe oi which are always short.

4. "That the broad Vowels do often stand for one another, when they are not long, nor have a full, clear and distinct Sound, especially in the Beginning and End of Words; and so do the small Vowels e, i, sometimes, serve for each other; as for Instance, oipioil, which may be as correctly wrote uipieal: Sáoðal, thus Sáoðul; amuil, thus amál, &c."

For the elucidation of the text, I have been obliged to discuss briefly some grammatical questions on which

fresh light has been thrown in the texts, with glossary, published by Dr. Atkinson for the Royal Irish Academy; for example:—

Meaning of  $\text{ir}$  and  $\Delta\tau\acute{\alpha}\text{im}$ .

*See*  $\Delta\tau\acute{\alpha}\text{im}$ .

Relative tense and pronoun.

*See*  $\Delta$ .

Irish infinitive and form  $\text{vo bú\acute{a}\lambda\acute{o}}$ .

*See*  $\text{vo}$ .

In the Glossary I have called the present in  $\Delta\text{nn}$  the *Cons. pres.* Recent grammatical analysis (see Dr. Atkinson's Paper "On the Use of Two Inflexional Forms of the Verb in Irish," in *Proceedings*, R. I. A., 3rd series, vol. I., No. 3, page 416) has shown that that tense has no consuetudinal force whatever, and that it is an enclitic present. However, as it is called in several grammars *Cons. pres.*, to avoid confusing the reader I have retained the term.

## GLOSSARY.

Δ, *prep.*, in (ecl.), (Mid. Ir., i n-) gov's. dat. Denotes, like the Latin *in*, 'rest' and 'motion.' Usually here written Δν before vowels. This prep., united with sing. def. art., forms here ιν Δν, the original *s* of the article being revived by the prep.: see Δν. 'In him,' Δνν, ιονν-ραν; 'in her,' ινντε; 'in them,' ιονντα; 'in his,' ιονν Δ.

Δ, a *prefix prep.*, often separated here and by other writers from the word to which it belongs, v. g.—

Δ τά	for Δτά.
Δ θεωρεῖται	,, Δθεωρεῖται.
Δ θεωρ	,, Δθεωρ.

Δ, used a few times here as equivalent to 'ο before infin. Neilson gives the two forms 'ο βυαλαῶ and Δ βυαλαῶ as identical in sense; but as the vowel Δ is much overtaxed in Mod. Ir., its use in this case is not to be recommended.

Δ, a form arising from the dismembering of the art. before vowels, thus:—

Δ νανμα, for Δν αμμα.

Δ, *poss. pronom. adj.* (1) his, its; (2) her, its; (3) their.

(1) *Asp.*; besides its use as an ordinary poss. pr., it has some idiomatic uses:—

(A) For personal pronoun, him, it, where the object of a transitive infinitive is to be indicated, thus—To adore him, 'ο'Δ ἀδῶραῶ, not 'ο'Δ'ο'ραῶ ε.

(B) To call attention, by anticipation, to a coming clause, thus—Δτά Δ ἴστωρ ἀγῶν ᾧ, &c., 'I know that,' &c.—literally, 'there is knowledge of it' (*i. e.* the facts about to be stated). Cf. the Latin habit of anticipating the coming phrase, v. g. 'I say that Caesar is the wisest of men,' Dico quod C. sit sapientissimus virorum; or with prolepsis, Id, dico quod, &c. Here 'οΔ ἡρεαμουῖαῶ 'ο'ο'β Δ μῦναῶ, 'enjoining on them it (prol.) its teaching to the people'—*i. e.* 'enjoining on them its teaching to the people,' 'enjoining on them to teach it to the people.' To this proleptic use is reducible its use with the infin. after verbs of *thinking, saying, &c.* It serves to introduce the thought or the saying.

(C) With *indecl. dem. pr.* ριν, ρο, wherever they would require, if declinable to be in the genitive case, v. g. 'When he had said this,' Δρ να ράῶ ρο 'ο'ό; 'in regard of this,' 'οΔ εῶαῶ ρο. On the separation here between Δ and ρο, see def. art.

(D) In composition with prep. 'ο, before nouns, and adjectives in compar. degree, to intensify those parts of speech, v. g. 'οΔ ἡέρο, 'of whatever size it be'; here 'οΔ ἡράμεαῡῡῡΔ ἡαῡ, 'however hateful they be' (trans. 'be they never so foul').

(2)  $\Delta$  here takes *h* before vowels. What is said of last under (A) applies here.

(3) 'Their' (ecl.): see remarks under (A). These forms, in union with  $\eta\acute{\epsilon}$ ,  $\tau\eta\acute{\epsilon}$ ,  $\rho\acute{\alpha}$ , become  $\eta\acute{\epsilon}$   $\eta\Delta$ ,  $\tau\eta\acute{\epsilon}$   $\eta\Delta$ ,  $\rho\acute{\alpha}$   $\eta\Delta$ ; not to be confounded with  $\eta\acute{\epsilon}$   $\Delta$ , 'by which';  $\tau\eta\acute{\epsilon}$   $\Delta$ , 'through which.'

$\Delta$ , *vocative particle*.

$\Delta$ , *rel. pr.* (ecl.), who, which.

(A) Never used in this sense in nom. or acc. Hence, 'the man who strikes,'  $\Delta\eta$   $\rho\epsilon\alpha\rho$   $\Delta$   $\beta\upsilon\alpha\iota\epsilon\alpha\rho$ , is incorrect—1st, because  $\Delta$  eclipses; 2nd, because it is never used in such constructions. The correct form is  $\Delta\eta$   $\rho\epsilon\alpha\rho$   $\beta\upsilon\alpha\iota\epsilon\alpha\rho$ , or with *D.* by insertion of verbal prefix,  $\Delta\eta$   $\rho\epsilon\alpha\rho$   $\tau\omicron$   $\beta\upsilon\alpha\iota\epsilon\alpha\rho$ . Used extensively with preps., v.g. 'about whom I spoke,'  $\Delta\eta$   $\Delta\rho$   $\lambda\alpha\beta\alpha\iota\rho$   $\mu\acute{\epsilon}$ ; 'in which is given,'  $\Delta\eta\eta$   $\Delta$   $\tau\omicron$ - $\tau\upsilon\zeta\epsilon\alpha\rho$ .

Never takes after it the relative tense which is intended to supply the absence of a relative pronoun in the nom. and acc. cases.

(B) That which, what; Lat., 'id quod,' 'ea quae,' in nom. and acc. case. *Dem. rel. pr.* Never takes relative tense, but is followed by the indirect forms of verbs: 'what you have,' 'ea quae habes,'  $\Delta$   $\beta$ - $\rho\upsilon\iota\lambda$   $\Delta\zeta\alpha\omicron$ . In union with preps. it takes the forms,  $\Delta\zeta\Delta$ ,  $\Delta\eta$   $\Delta$ ,  $\Delta\eta\eta$   $\Delta$ ,  $\tau\omicron\Delta$ , &c.

$\Delta\beta$ , see  $\Delta\tau\acute{\alpha}\iota\mu$ .

$\Delta$   $\beta$ - $\rho\alpha\omicron$   $\upsilon\Delta\omicron$ , far from it, on the contrary.

$\Delta\beta\sigma\omicron\Delta\iota$ , *m.*, Apostle; - $\Delta\iota\lambda$ , *g. s.*

$\Delta\beta\sigma\omicron\lambda\acute{o}\iota\omicron$ , *f.*, absolution; - $\epsilon$ , *g. s.*

$\Delta\zeta$ , *for*  $\Delta\zeta\tau$ .

$\Delta$   $\zeta\acute{\epsilon}\iota\lambda\epsilon$ , his fellow, one another.

$\Delta\zeta\tau\upsilon\iota\eta\eta$ , *f.*, power; - $\epsilon$ , *g. s.*

$\Delta\zeta\tau$ , but.

$\Delta\omicron\beta\Delta\alpha\rho$ , *m.*, cause; - $\Delta\eta\rho$ , *g. s.*

$\Delta\omicron\epsilon\iota\rho\iota\mu$ , I say;  $\tau\omicron\epsilon\iota\rho$ , *3rd s. pres.*;  $\tau\omicron\upsilon\beta\alpha\iota\rho\tau$ , *3rd sg. perf.*;  $\rho\acute{\alpha}\beta$ , *inf.*;  $\tau\acute{\epsilon}\Delta\rho\epsilon\alpha$ , *pass. part.*;  $\mu\alpha\rho$  —, so to speak.

$\Delta\omicron\mu\acute{\alpha}\iota\lambda$ , *inf.*, confess.

$\Delta\omicron\mu\acute{\alpha}\lambda\Delta\zeta$ , *m.*, confession; - $\Delta\iota\zeta$ , *g. s.*;  $\Delta\omicron\mu\acute{\alpha}\lambda\Delta\zeta$ , *g. p.*

$\Delta\omicron\eta\acute{\alpha}\iota\eta\epsilon\Delta\zeta$ , modest.

$\Delta\zeta$ , *prep.*, at, with;  $\Delta\zeta$   $\rho\iota\eta$  (lit. 'at that'), 'thus far' (what precedes in a context).  $\Delta\zeta$   $\rho\omicron$  (lit. 'at this'), 'thus' (referring to what follows); here  $\Delta\zeta$  used extensively to express the possessor in the phrase, 'what thou hast,' &c.,  $\Delta$   $\beta$ - $\rho\upsilon\iota\lambda$   $\Delta\zeta\upsilon\omicron$ , &c., the Mid. Ir. verb, *techtaim*, 'I possess,' having fallen out of use.

$\Delta\zeta\Delta\iota\omicron$ , *f.*, face;  $\Delta\iota\zeta\epsilon$ , *g. s.*;  $\eta\epsilon$   $h$ - $\Delta\zeta\Delta\iota\omicron$ , for the benefit of;  $\eta\Delta$   $h$ - $\Delta\zeta\Delta\iota\omicron$ , against her.

$\Delta\zeta\upsilon\varsigma$ , *cop. conj.*, and; Mid. Ir., 'ocus,' to which its pronunciation even now assimilates;—(2) *rel. conj.*, as; its correlatives being  $\iota\omicron\eta\eta\eta\eta$ ,  $\text{com}$ ,  $\text{com}$  —  $\rho\iota\eta$ , &c.: cf. Latin, 'atque,' *idem* — *atque*, *aeque* — *atque*.

$\Delta\iota\beta\zeta\iota\omicron\iota\lambda$ , *f.*, alphabet; - $\epsilon$ , *g. s.*

$\Delta\iota\beta\iota\sigma\tau\omicron\eta$ , *indecl.*, Augustine.

ΔΙΨΗΛΟΣ, brittle.

ΔΙΞΝΕΑΘ, *m.*, mind; -νῶ, *g. s.*

ΔΙΛΛ, *f.*, pleasure; -λλε, *g. s.*

ΔΙΛΥΗ, beautiful; ΔΙΛΗ, *comp.*

ΔΙΜΗΘΕΟΙΗ, *f.*, unwillingness; ο'ΔΙΜΗΘΕΟΙΗ, notwithstanding.

ΔΙΜΗΛΕΑΣ, *m.*, harm; -λή, *g. s.*

ΔΙΜΗΣΙΣΙΜ, I strike at; -εΔ, *pres. rel.*

ΔΙΜΗΣΙΗ, *f.*, time; -ε, *g. s.*

ΔΙΜΗΨΙΟΣ, *m.*, ignorance; -ψ, *g. s.*

ΔΙΜΗΨΙΟΣΔΕΛΕΑΣ, vindictive.

ΔΙΜΗΨΙΟΣ, ignorant.

ΔΙΜΗΜ, *m.*, name (generally ΔΙΜΗ elsewhere); ΔΙΜΗΔ, *g. s.*; ΔΙΜΗΜΝΑ, *n. p.*

ΔΙΜΗΜΙΑΗ, *m. and f.*; -Δ and -μήνι, *g. s.*

ΔΙΜΗΜΙΣ, *f.*, misery; -ε, *g. s.*

ΔΙΜΗΜΙΣΕΑΣ, miserable.

ΔΙΗ, correct form ΔΙ, *prep.*, upon; often written *er* in Mid. Ir., and thus pronounced to this day both in Munster and Connaught. ΔΙ is often written similarly here, but is easily distinguished by the fact that ΔΙ aspirates, and ΔΙ eclipses. Used frequently to constitute adverbs, and conjs., and *comp. preps.* ΔΙ, on him; οπτά, on them; ΔΙ, bī, at all; ΔΙ, cō, so that; ΔΙ, pē, throughout; ΔΙ, pō, for the sake.

ΔΙΡΟ (όρ), openly.

ΔΙΡΕ, *f.*, watchfulness; —, *g. s.*

ΔΙΡΙΣ, special; also -ε.

ΔΙΗ ΣΟΗ, *prep.*, for the sake; *gov. gen.*

ΔΙΣΙΟC, *m.*, restitution; -ίς, *g. s.*

ΔΙΤ, *f.*, place; -ε, *g. s.*

ΔΙΤΒΕΟΘΥΣΙΜ, I revive (in active sense); -υξά, *inf.*

ΔΙΤΣΙΟΡΡΑ, *f.*, abridgment; —, *g. s.*

ΔΙΤΗΝΙΣΙΜ, I command; ΔΙΤΗ, 3rd *s. perf.*; ΔΙΤΗΓΕΔ, *pres. pass.*; takes οε of person who is commanded; *acc.*, of thing commanded.

ΔΙΤΗΡΙΣΕ, *f.*, penance; —, *g. s.*

ΔΙΤΗΡΙΣΕΑΣ, penitent.

ΔΙΛΟC (Δ η-), formerly.

ΔΗ, *m.*, time; ΔΗΔ, *g. s.*

ΔΗΔC, out, forth.

ΔΗΔΙΗ, only.

ΔΗΔΗC, *m.*, sight; -ΔΗC, *g. s.*

ΔΗΔΙΗ, as.

ΔΗ, *def. art.*, the (Mid. Ir. *in*).

(A) ΔΗ in all singular cases, except *gen. sing. fem.*, which is ΔΑ. In all plural cases ΔΑ; with *eclp. in g. p.* The art. was originally ρΔΗ; and when in union with many preps., the ρ reappears, v.g. ρΔΗ ΔΗ, ΔΗΗ ρΔΗ.

(B) Used to convert *adj.* into *subst.* :—

κατολιце, . . . Catholic.  
 на католицѣ, . . . Catholics.

(C) An integral part of the *dem. pronom. adj.*, this, that, v. g. :—

an míoclú ro, . . . this ill fame.

Note that the French and Irish often divide a term grammatically which is logically indivisible :—

This man, . . . Cet homme-ci.

The word that the term qualifies or that qualifies the term is inserted between the divided parts. So in Irish :—

This man, . . . an fear ro.

(See *rin*, *ro*.)

(D), used often to form compound adverbs and preps. :—

an fearð, . . . during.  
 an tan, . . . when, &c.

ανακραδ, painful.

anam, *m.*, soul (*f.* in old Ir.); anma, *g. s.*; anmann, *n. p.*; anmann, *g. p.*

αναπαυ, untimely.

αναδίνεαυ, *m.*, blasphemy.

ανκούμαδταδ, violent; -α, *pl.*

ανηόραν, *m.*, very many; άιν, *g. s.*

ανη, in.

ανη σην, then, there.

αντοι, *f.*, depraved will; -ολα, *g. s.*

αουδαιρε, *m.*, shepherd; —, *g. s.*

αοιηλεαυ, *f.*, one-half; -λειτε, *g. s.*

αοιηνεαδ, anyone.

αοιηπεαδαυ, *m.*, one sin; -ιυ, *g. s.*

αοιητεαδασ, *m.*, one catechism; -αιρς, *g. s.*

αοιητεαντα, *f.*, one tongue; -ταυ, *d. s.*

αοις, *f.*, age; -ε, *g. s.*

αοη, one (*asp.*).

αοηαυβδρ, *m.*, one cause; αιρ, *g. s.*

αοηορ, *m.*, any way; -ευιρ, *g. s.*

αοηηοτουιζε, *f.*, one affair (with others *m.*); —, *g. s.*

αοηολε, *m.*, one evil; -υιλε, *g. s.*

αοηςαίλε, *f.*, any shadow; —, *g. s.*

αοητοραυ, *m.*, one fruit; -αυ, *g. s.*; τορεα, *n. p.*

αοητουιζιμ, I consent; -τουζαυ, *inf.*

αος, *m.*, folk; αοιρ, *g. s.*

ΑΟΣΟΣ, *m.*, the young; -ός, *g. s.*

ΔΡ, *poss. pronom. adj.*, our (*ecl.*); ΝΔΡ Ν-ΟΙΔΙΘ, *lit.* (in our sequel) in the sequel; *Mid. Ir.*, i n-ar ndiaid (*Pass. and Hom.* 60).

ΔΡ, *impers. verb*, says.

ΔΡ, *for* ΙΔΡ; ΔΡ ΝΟΙΔΙΘ, in the sequel.

ΔΡ, in form ΝΔΕ ΔΡ = ΝΔΕΔΡ; the form which ΡΟ takes when combined with ΝΔΕ; see ΝΔΕ; not to be confounded with following.

ΔΡ, in form ΑΝΝ ΔΡ ΟΙΡ, 'in which it is right,' ΔΡ ΔΡ ΒΕΡΟΙΡ. Here the Δ in ΔΡ is *rel. pr.*, its eclipsing nasal being absorbed by Ρ. ΑΝΝ Δ Ν-ΡΟ. For the meaning of Ρ in this form see ΑΤΔΙΜ.

ΔΡΟΪΛΔΙΘ, *m.*, chief lord; —, *g. s.*

ΔΡΟΣΔΣΔΡΤ, *m.*, high priest; -ΔΙΡΤ, *g. s.*

ΔΡΟΥΙΞΙΜ, I raise; -ΟΥΞΔΘ, *inf.*

ΔΡΣΥΙΘ, old; -ΡΥΙΞΕ, *pl.*

ΔΣ, from.

ΑΣΟΙΞ, within (literally 'in the house').

ΑΣΤΕΔΕ, into the house, within.

ΑΤΔΙΜ (*Lat.* *asto*), I exist, I am; called the substantive verb; found here chiefly in the following forms:—

#### Simple Forms:—

ΤΔ, ΑΤΔ, 3rd *s. pres.*; ΑΤΔΙΟ, 3rd *pl. pres.*; ΒΙΟ, 3rd *pl. cons. pres.*; ΒΙΔΙΘ, 3rd *s. fut.*; ΒΙΔΘ, 3rd *s. cond.*; ΒΕΡΟΙΡ, 3rd *pl. cond.*; ΒΕΙΘ, *inf.*

#### Relative Forms:—

ΤΔ, ΑΤΔ; ΒΙΟΙΡ, *cons. pres. rel.*; ΒΙΔΙΡ, *fut. rel.*

#### Enclitic Forms:—

(*i. e.* after ΣΟ, ΝΙ, ΝΔΕ, *preps.*, with *rel.*, &c.) Β-ΡΥΙΛ, 3rd *s. pres.*; Β-ΡΥΙΛΙΟ, 3rd *pl. pres.*; ΡΔΒΔΙΟ, 3rd *pl. pres. subj.*

1S (*called the Assertive Verb.*)

#### Simple Forms:—

ΙΡ, *pres.*; Β, *for* ΒΥΘ, *cond.*

#### Relative Forms:—

ΙΡ, *pres.*; ΒΥΡ, *fut.*

#### Enclitic Forms:—

##### *Present.*

ΝΙ (*is not*); ΜΥΝΔ (*unless is*); ΡΕΥΟ (*what is*); ΣΥΘ ΒΕ (*whoever he be*); ΣΥΡ, ΣΥΡ ΔΒ (*that is*); ΝΔΕ (*is not, interrog.*); ΟΔΙΡ (*of whom are*); ΟΔΙΡ (*to whom is*); ΝΔΕ (*that is not*); ΤΡΕ ΔΙ ΡΕΡΟΙΡ (*through which is possible*); ΛΕ ΔΙ ΔΒ (*to whom are*); ΝΔΕ (*who are not*).



*Past.*

ΔΓ ΔΓ ἢ ἐρέσθην (from which was possible); καὶ ΔΓ ἢ ἐρέσθην (which was not possible), *or* that (*conj.*) was not possible.

*Conditional.*

(Enclitic), ὅσο μάθῃ, may (it) be.

The distinction between ἵπ and ἀτάμ cannot be scientifically understood until an agreement is come to as to the precise meaning of 'is' in the simple question, 'Peter is a lawyer'; in other words, an agreement as to the meaning of the copula in affirmative propositions. The signification of the 'copula' is a question that goes down to the very roots of metaphysics and logic; and the question as to its meaning will be solved differently and in a contradictory sense by the followers, respectively, of Mill, Hamilton, Kant, and Aristotle.

Students of Aristotelian and of scholastic philosophy will recognize that ἵπ affirms "in recto" the objective identity of two ideas: ἵπ μίρε γόλυρ ἀν νομήδην, 'I am the light of the world.' The object denoted by the term 'I' and the object denoted by the term 'light of the world' are one and the same thing.

Again, in propositions, the subject is the matter, the attribute is the form. It is true to say that the form "in facto esse" contains the matter, and that consequently the matter is in it. The Irish way of saying 'Peter is a priest' illustrates this truth: τὰ πρεσβερὶς καὶ ἡ δόξα, 'Peter is in his priest.' The person represented by the term 'Peter'—*i. e.* the matter—is contained in the form 'priest.' This form 'priest,' however, is itself a universal—that is, capable of being predicated of John, and Peter, and James. It is clear that this form 'priest,' as individualized in Peter, is not identical with the form 'priest' found in John and James. To bring out this fact we may say then, with the Irish, 'Peter is in *his* priest.' Of course, as in all affirmative propositions, we have here affirmed the objective identity of two ideas. This, however, is affirmed only in "in obliquo"; and it is stated "in recto" that the *matter* 'Peter' is contained in the *form* 'priest.' Hence, as the grammarians say, if we want to describe the condition, quality, and state of the subject, we use ἀτάμ; if we want to say that two notions represent the same object, we use ἵπ.

ἀτάμ, *m.*, father; ἀτάμ, *g. s.*; ἀτάμδα, *n. p.*; ἀτάμδα, *g. p.*

ἀτάμηνζε, *f.*, petition; —, *g. s.*

ἀτάμην, brief; -e, *pl.*

ἀτάμηνῆμ, I renew; ἀτάμηνῆμ, *inf.*

ἀτάμην, I change; -μηνῆμ, *inf.*

ἀτάμηνῆμ, I think again; -μηνῆμ, *inf.*

ἀτάμηνῆμ, I re-establish; ἀτάμηνῆμ, *inf.*

ἀτάμηνῆμ, *f.*, relapse; -e, *g. s.*

βάμην, *m.*, milk; —, *g. s.*

βάμηνευόμην, light-headed.



βρίοζήδᾱ, strong.

βρίσιμ, I break; βήρειδῶ, *inf.*

βροστούξιμ, I excite; -υῖδῶ, *inf.*

βρούζηεᾶδ, quarrelsome.

βυαῖϑ, *f.*, victory; -αῖϑε, *g. s.*

βυαῖη, *see* βεανδᾱμ.

βυῖλλε, *m.*, blow; —, *g. s.*; -αῖη δῖδᾱϑ, stroke in advance, so much done.

βυν, *m.*, foundation; βυῖμ, *g. s.*

βυνύϑᾱς, *m.*, matter; -αῖη, *g. s.*

βυνύϑᾱςδ, fundamental, chief.

κάδ, everyone; κάιδ, *g. s.*

καῖλλεαῖμῖν, *f.*, loss; -ῖνᾱ, *g. s.*

καῖλλῖμ, I lose; καῖλλεδῶ, *inf.*

κάιν, *f.*, tax, penalty; -ε, κάναδ, *g. s.*

κάιμῖμ, I revile; -εδῶ, *inf.*

καῖτῖμ, I spend; -εδῶ, *inf.*

κάιρϑε, *f.*, delay, respite.

καλκαῖμ, I harden; -δῶ, *inf.*

καονϑύτῖραδτ, *f.*, devotion; -ᾱ, *g. s.*

καρῖνᾱμ, I heap up; -δῶ, *inf.*

κατοῖλλε, Catholic; -κῖζε, *n. p.*

κεᾶδτᾱρ, either.

κεᾶϑ, *m.*, permission; -ϑᾱ, *g. s.*

κέᾶϑᾱ, same; μαῖη ᾱη ῖκέᾶϑᾱ, likewise.

κεᾶλῖ, *f.*, deceit; κεῖλῖζε, *g. s.*

κεᾶλῖδ, deceitful.

κεᾶᾱ, already.

κεᾶηῖδᾱῖμ, I bind; κεᾶηῖδᾱλ, *inf.*

κεᾶηη, *m.*, head; κῖηη, *g. s.*

κεᾶηηῖδᾱῖμ, I purchase; κεᾶηηδ, *inf.*

κεᾶρᾱμ, I form, I design; κεᾶρᾱδ, *inf.*

κεᾶρτ, right.

κεᾶσο, *f.*, question; -ᾱ, *g. s.*

κέῖλλῖζε, prudent.

κεῖρτῖρεῖτῖεᾱῖηᾱς, *m.*, just judgment; -υῖη, *g. s.*

κέυϑ, first (wrongly aspirated in some grammars).

κέυϑ, a hundred.

κέυϑρᾱδ, *m.*, sense, opinion; -ᾱ, *g. s.*

κέυςᾱμ, I torment; κέᾱρᾱδ, *inf.*, which as noun denotes the 'passion.'

κῖᾱλ, *f.*, sense; κέῖλλε, *g. s.*

κῖᾱλλῖδᾱῖμ, I signify; -υῖδῶ, *inf.*

- cίpιϑ, *see* ϑοcίm.  
 cιneαϑ, *m.*, race; -ιϑ, *g. s.*; cιnιϑeαcά, *pl.*, the Gentiles.  
 cιon, *f.*, sin; cιonαϑ, *g. s.*; cιonτa, *n. p.*  
 cιonφaτ, *m.*, cause, occasion; -α, *g. s.*  
 cιonη, *m.*, head; op α cιonn pη, *moreover*.  
 cιonηαc, how (*ci indus*, what manner).  
 cιonτaδ, guilty; -pέ, responsible for.  
 cιonτuιξίm, I sin; -uξαϑ, *inf.*  
 cλáιpín, *m.*, hornbook.  
 cλaηη, *f.*, children; cλoinne, *g. s.*  
 cλaoçλo(ϑ), *m.*, change; -oιϑ, *g. s.*  
 cλaon, inclined.  
 cλaonαϑ, *m.*, inclination; cλaonτa, *g. s.*  
 cλeαcτaίm, I use; I am wont, accustomed; -αϑ, *inf.*  
 cλoc, *f.*, stone; cλoίce, *g. s.*  
 cλóϑ, *m.*, print; -α, *g. s.*  
 cλóϑαϑóη, *m.*, printer; -όpα, *g. s.*  
 cλuιm, I hear; cλop, *inf.*; cλoιnπpo, *3rd pl. fut.*  
 cneαcτoα, honest.  
 cnίc, *f.*, warp (in a loom); -e, *g. s.*; naηáϑo cηpε, bosom enemy.  
 coξuαc, *m.*, conscience; -uαip, *g. s.*  
 coιϑóce, ever.  
 coιmήceληξαλ, *m.*, conspiracy.  
 coιmήϑe, *m.* (Mid. Ir. *coimdiu*), Lord; —, *g. s.*  
 coιmήϑoιomϑuιϑeαδ, so ungrateful.  
 coιmήéαϑaίm, I keep, preserve; coιmήeuo, *inf.*  
 coιmήpεαξpαίm, I correspond; -ξpα, *inf.*  
 coιmήιϑéαδ, foreign; -α, *pl.*  
 coιmήλíonαίm, I fulfil; -αϑ, *inf.*  
 coιmήmíuic, as often (as).  
 coιmήneαmήξpónαδ, as spotless.  
 coιmήcιonóλaίm, I assemble; -cιonól, *inf.*  
 coιnξíoll, *m.*, condition; -ξίλλ, *g. s.*  
 coιp, *f.*, sin; -e, *g. s.*  
 cóp, *adj.*, right; cópα, *comp.*  
 coιpλίτpη, *f.*, odd letter; -λίτpεαcά, *n. p.*  
 coιpτεαδ, guilty.  
 coιτcίonη, general; -cínne, *comp.*  
 colaηη, *f.*, body; colla, colna, *g. s.*  
 com, *corr. adv.*, so, as. Does not occur here except in *comp.* with adjectives and adverbs. Its relative *conj.* is αξup: coιmmíuic αξup mεαpυo, 'as often as they think.'

κομάρλε, *f.*, counsel, council; —, *g. s.*  
 κομἀμπλαδ, as greedy.  
 κομἀρσα, *f.*, neighbour; —αν, *g. s.*  
 κομἀρτα, *m.*, sign; —, *g. s.*  
 κομωδῆνα, so bold.  
 κομωομᾶιν, so deep.  
 κομῆφαοα, as long.  
 κομῆφοδαι, *m.*, synonym; —αιλ, *g. s.*  
 κομῆσαν, as pure.  
 κομῆυατ, as soon.  
 κομῆνυιζιμ, I dwell; —ζε, *inf.*  
 κομῆραc, *m.*, combat.  
 κομῆράδ, *m.*, discourse; —ἀρδ.  
 κομῆροιν, *f.*, participation; —οννα, *g. s.*  
 κομῆτρομ, just, even.  
 κογῆδαιμ, I keep; κογῆμαι, *inf.*  
 κογῆναιμ, I help; κογῆναι, *inf.*; —γαντα, *g. s.*  
 κονῆράδ, *m.*, agreement; κονῆρατ, *g. s.*  
 κονtus, *m.*, account; —уй, *g. s.*  
 κοr, *m.*, case; cуй, *g. s.*  
 κοrрoсaл, *m.*, odd word; —αιλ, *g. s.*  
 κοcαμῆλατ, *f.*, probability; —α, *g. s.*  
 κοcγαιμ, I hinder; κογ, *inf.*  
 κοcυιιμ, I cost; κογῆναι, *inf.*  
 κρᾶίβτεαδ, pious.  
 κρᾶοc, *m.*, gluttony; κρᾶοιγ, *g. s.*  
 κρέ, *f.*, creed.  
 κρεαπατα, entangled.  
 κρεοιμ, I believe; κρεοεαδ, κρεοεαμῆμ, *inf.*  
 κρευο, what?  
 κρίοc, Christ.  
 κρίοcοαμῆμῆλ, Christlike, Christian.  
 κρίοcουιζε, Christian.  
 κριοτῆνυιζιμ, I tremble; —υζαδ, *inf.*  
 κροιβ, *m.*, heart; —, *g. s.*  
 κρυαδῆμῆνέαδ, *pl.*, stiff-necked; —α, *pl.*  
 κρυαδ, hard.  
 κρυιιιιζιμ, I collect; —ιυζαδ, *inf.*  
 κρυτ, *m.*, condition, state; κροτα, *g. s.*  
 κρυτῆιζιμ, I create, prove; —εζαδ, *inf.*  
 κρυτῆιζτεδῆιr, *m.*, Creator; —δρα, *g. s.*  
 κυαδ, *see* τέρβιμ.

cuiñe, suitable.

cuiŋ, *f.*, part; cova, covā, *g. s.*

cuiŋiŋim, I help; -iugā, *inf.*

cuiñ, *f.*, yoke; -e, *g. s.*

cuiñim, I put; cun, *inf.*; cun a n-ŋiŋim, to put in practice; -a leiŋ na h-eaŋ-  
luire, to accuse the Church; cun ŋ'fiŋāiŋ āiŋ, to put an obligation on;  
— ŋompā, to propose to themselves, resolve; cuiñeann, *cons. pres.*

cum, *see* voćum.

cuiñāćta, *m.*, power; —, *g. s.*

cumāim, I form; -ā, *inf.*

cumāoin, *f.*, communion; -e, *g. s.*

cumās, *m.*, power; -āiŋ, *g. s.*

cuiñcuiŋŋeŋim, *m.*, protector; -ōiŋ, *g. s.*

ŋā, to his, &c.; *see* vo.

ŋā, of which; *see* ve, va, and ā.

ŋā (*asp.*), two.

ŋā (*eccl.*), if.

ŋāiŋle, *f.*, blindness; —, *g. s.*

ŋāiŋŋeān, *m.*, stronghold; -ŋim, *g. s.*

ŋāiŋāim, I blind; -ā, *inf.*

ŋāiŋrāŋārc, *m.*, blindness; -āiŋc.

ŋān, *m.*, verse; ŋāin, ŋāna, *g. s.*

ŋāoiŋeāñuiŋ, base.

ŋāonna, human.

ŋāorŋmāćt, *m.-f.*, bondage; -ā, *g. s.*

ŋāŋ, *for* ve ā (*rel.*) ŋo, followed by past tense.

ŋāŋ, ŋ'āŋ, of whom are, to whom is: *see* āćāim.

ŋ'āŋ, *for* ve āŋ, of our.

ŋāŋā, second.

ŋā ŋiŋiŋ, really.

ŋāŋāćtać, fierce; -āiŋ, *d. s., f.*

ŋe, from, out of. Not appearing here as a separate prep. as in comp. with the article and before nouns, it takes the same form as vo. Easily recognized in pronom. compounds—

ve, from him; ŋi, from her; ŋiŋb, from them.

Used much in partitive sense—cuiŋ ŋiŋb, a part of them, &c.

ŋeāŋŋuine, *m.*, good man; —, *g. s.*

ŋeāŋŋiŋe, *m.*, good instructor; —, *g. s.*

ŋeāŋŋiŋeāŋ, *m.*, good instruction; -ŋiŋ, *g. s.*

ŋeāiŋāim, I compose; -ā, *inf.*

- ԾԵԱՌԾԷԱ, certain.  
 ԾԵԱՌՄԱԾ, *m.*, forgetfulness; -ձԻԾ, *g. s.*  
 ԾԵԱՌՈՒԾ, *see* ԾՈՆԻՄ.  
 ԾԵՊՈՒՄ, certain.  
 ԾԵՊՆ, *see* ՏՈՇՊՈՒՄ.  
 ԾԵՊՆԻՐ, *f.*, alms; -Ե, *g. s.*  
 ԾԵՊՆԵԱԾ, *m.*, end; -ԻԾ, *g. s.*  
 ԾԵՐՈՒՄ, *f.*, end; ԲԱ-, in fine.  
 ԾԵՐՈՒՄ, *f.*, will; ԾՈ —, willingly.  
 ԾԵՐՈՒՄՅԱՆ, I vouchsafe; -ճԵԱԾ, *inf*  
 ԾԵՐՆ, *m.*, tear; -ՈՐ, -ՈՐԱ, *g. s.*  
 ԾԵՍՈՒԾ, *see* ԾՈՆԻՄ.  
 ԾԻԱ, *m.*, God; ԾԵ, *g. s.*  
 ԾԻԱԾԱԼ, *m.*, devil; -ԱԼ, *g. s.*  
 ԾԻԱԾ, *f.*, ՈԱ —, after her.  
 ԾԻԵԱՌԷԱ, banished.  
 ԾԻԼԵԱՋԱՄ, I digest; -ԼԵԱՋԱԾ, *inf*.  
 ԾԻՕՕՈՒՄՅԱՆ, implacable.  
 ԾԻՕՋԱՆԻՄ, I avenge; -ԼԵ, *inf*.  
 ԾԻՕՋԱԼԵԱՍ, *m.*, vengeance; -ԱՐ, *g. s.*  
 ԾԻՕՋԵԱԼ, *f.*, loss, want; -ԱԼԱ, *g. s.*  
 ԾԻՕՋԱԼԵԱԾ, zealous.  
 ԾԻՕՆԱԼ, correctly ԾԻՕՆԱԼԱ, *g. s.* of ԾԻՕՆԱՄ, act of gleanings, compiling.  
 ԾԻՕՆԱԼԵԱԾ, ungrateful.  
 ԾԻՕՆՈՒԾԱՄ, I censure; -ԱԾ, *inf*.  
 ԾԻՕՆՈՒԾԱԼ, firm.  
 ԾԻՕՆՈՒՄՅԱՆ, rash.  
 ԾԻՕՆԱՄ, I direct; -ԱՋԱԾ, *inf*.  
 ԾԻՕՆԱՄ, I relinquish, put aside, -ԱՋԱԾ, *inf*  
 ԾԻՕՆԱՄ, *m.*, destruction.  
 ԾԻՕՆԱՄՅԱՆ, I behead, destroy; -ԱՋԱԾ, *inf*.  
 ԾԻՕՆԱՄ, foolish.  
 ԾԻՕՆԱՄ, *m.*, diligence; -ԱԼ, *g. s.*  
 ԾԻՕՆԱՄ, unbelieving.  
 ԾԻՕՆԱՄ, I renounce; -ԱԾ, *inf*.  
 ԾԻՕՆԱՄ, *m.*, law; -ԱՋԱԾ, *g. s.*  
 ԾԻՕՆԱՄ, *m.*, I owe; -ճԵԱԾ, *inf*.  
 ԾԻՕՆԱՄ, lawful.  
 ԾՈ, prefix, before past tenses.  
 ԾՈ, thy (*asp.*).  
 ԾՈ, *prep.*, to, &c.: ԾՈ, to him; ԾՈՒ, to them; ԾՈՒՄ, to us. These forms are always aspirated after vowels, aspirated consonants, and յ. In other cases

there is some variance in the usage. In constant use before the infinitive, and forming, with the infinitive, what may be called a gerund, *i. e.* part of speech fulfilling the functions of verb, noun, and even of adjective, *v. g.* ԾԾ ԾԱԼԼԹ. This form, O'Donovan, with others, calls the infinitive, which it certainly is not, and its grammatical laws are altogether different from those of infinitive. Its several rules are these:—when the verb is transitive the object of the verb must be expressed; when the verb is intransitive the subject of the verb must be expressed. Thus—

‘It is right to love God,’ ԻՐ ՇՈՐԻ ԾԻԱ ԾԾ ՃԻՐԹԱՅԹ.

In this last instance we have the gerund discharging its functions of noun and verb—noun, because it is nom. case to ԻՐ; verb, because it governs ԾԻԱ. It corresponds here to the Latin infin. (itself a gerundial form).

Justum est amare Deum.

O'Donovan's rule on this subject (p. 387) is not only inadequate, but incorrect; but his examples are valuable—

(1) ԾԾԹԻՐԵ ՐԵ ԼԻՈՄ ԾԾԼ ՃՕ ՇՐԹԱՅ, ‘he told me to go to Cork.’

In this phrase he says that the rule is, when the governed verb is one expressing motion or gesture, the sign ԾԾ is never expressed. He lays claim to be the first discoverer of this rule. How untenable this rule is appears from page 363 of the *Grammar*, where he gives the following examples:—

(2) ԱՅ ԵՐԻՐՃԻՐԵ ՐՃԵՐԱԻՇ ԾԾ ԵՃԵՇ ԱՆՆ, ‘predicting that Patrick would come thither.’

(3) ԻՐ Ճ-ՇՈՐ ԾԻ ԱՆ ԵՐԱՆՈՇԻՐ ԾԾ ԵՐԻՐԱՆ ԱՐ Ա ՄԱՇ, ‘when she heard the lot fell upon her Son.’

Surely, ԵՃԵՇ and ԵՐԻՐԱՆ are both verbs of motion or gesture; and if the rule were correct, ԾԾ should not be found before these infinitives.

The true explanation of those forms is: In No. 1 no subject is expressed, and the infinitive is not required to assume the governing or agreeing function of a verb. In No. 2 and No. 3 the subject of the intransitive verbs is expressed, and therefore recourse must be had to the gerund forms ԾԾ ԵՃԵՇ, ԾԾ ԵՐԻՐԱՆ.

Again, we have here, sect. 1—

‘Several things intended . . . to move the will, practise virtue, and to fly vice.’

. . . շՄ ՆԱ ՐԾԹԱԼԵ ԾԾ ՃՆԱԻԹ-ԵՃԵՇԵԹԹ ԱՅՐ (2) ԱՆ ԾԾԹԱԼԵ ԾԾ ՐԵՇՆԹ.

The first construction O'Donovan fails to explain, and even goes so far as to say, “that it is not to be approved of.” Yet it is a most common form in the Middle and Modern Irish of the best authors. It would be as reasonable to condemn a Latin writer for saying—

‘Virtutis exercendae causa  
Vitiumque vitandi.’



The Irish gerund, *oo bualað*, though indeclinable, is capable of standing in nearly all relations of gender, number, and case. Thus, in the phrase—

(a) *ir éigin ceíthe neíte oo veunam*, ‘there are four things to be done.’  
Nom. sing. to verb *ir* governing *neíte* in the acc. pl.

(b) *cum na rubáilce oo ñnáiçéleáçtað*. Gen. sing., governed by *cum*, and attracting *rubáilce*, *g. s. f.*

(c) *An oubáilce oo ñeáçnað*. Gen. sing., governed by *cum*, and governing *oubáilce* in the acc.

(d) . . . *air foclaib coimhíteáçtað oo ñeáçnað*, ‘(endeavours were made) to avoid foreign expressions.’—(Sect. XIII., line 1.)

*Dat. pl.*, with *foclaib*, *d. p. m.*

Cf. Latin—

*Dedi operam verbis alienigenis vitandis*;

and cf. Cicero—

*Meum laborem hominum periculis sublevandis impertio.*

These gerundial constructions are to be distinguished from a simple case where *oo bualað*, without *preceding* subject or object, is simply used to express a purpose; thus, *camic ré oo çeáçarç an pobail*, ‘he came to teach the people.’ Here the infinitive appears as a verbal noun in the dative case, governed by *oo*, and governing the objective genitive *pobail*.

Besides the examples above given of the gerund, there is another form of phrase in which, with a transitive verb, we have subject and object expressed; thus—

‘This is the love of God, that we keep His commandments.’

(e) . . . *inne oo coméuo a aiçeançtað*.

In this phrase we have the gerund agreeing with the subject *inne*, and governing *aiçeançtað* in the gen. In this construction the subject must always precede, and the object must follow the gerund.

Cf. here, sect. 36—

‘Humbly beseeching God that his own unworthiness may not put a hindrance,’ &c.

(f) . . . *çan a ainneir fcin oo çur çoirmuirç*.

*ainneir*, subject preceding gerund.

*çoirmuirç*, object following gerund.

(See the fuller treatment in *Pass.-Hom.* Gloss., pp. 650, sqq., *sub voce*).

For those who desire to compare further Latin and Irish construction, it may be interesting to note that Donlevy, in examples *b* and *c*, breaks off from what may be called the gerundive participle, and betakes himself to the gerund proper. So does Cicero, speaking of M. Antony, ‘The question is, whether power be given to M. Antony to oppress the republic to make a present of the lands,’ &c.—

‘*Utrum facultas detur opprimendae reipublicae, agrorum condonandi.*’

The infinitive in Latin is strong enough to act as a verb in nom. and acc. relation. The Irish infinitive, *buailib*, has not this strength, but requires to be reinforced by the prep. *do*. The Latin infin. is not strong enough to act in oblique cases as a verb and noun. Hence the recourse to the gerund and gerundive participle. The Irish gerund, *do buailib*, acts as—

The Latin infinitive.

„ gerund.

„ gerundive participle.

The Latins do not use the prep. *sine*, without, with the gerundial forms; hence another term of phrase must be employed when a negative is to be used. The Irish gerund permits the use of the negative prep. *gan* (see above, example (*f*)).

*doibéirim*, I give; *béir*, 3 *s. pres.*; *tabairt*, *inf.*; *tuig*, 3 *s. perf.*

*doibhóin*, *m.*, sorrow; *-óin*, *g. s.*

*dochar*, *m.*, harm; *-air*, *g. s.*

*doíim*, I see; *o'feicim*, *inf.*; *doífir*, 3rd *s. fut.*; *doítear*.

*doíomsiúite*, incomprehensible.

*doim*, *prep.*, towards, *gouv. gen.* Includes also, not only motion towards a term, but arrival at it—*cuimic éim céille*, &c. Written usually *éim*, with aspiration which denotes its original form. Used much here to express a purpose, with the gerund form *do buailib*; see *do*.

*doiseirim*, I find, obtain; *faighib*, *inf.*; *seirfir*, 3rd *s. pres.*; *faighib*, 3rd *pl. fut.*; *faighir*, 3rd *s. perf.*

*doilseas*, *m.*, sorrow; *-seir*, *g. s.*

*doimeasda*, inestimable.

*doimhan*, *m.*, world; *-han*, *g. s.*

*doimhin*, deep; *doimne*, *comp.*

*doiminte*, ill-taught.

*do(š)nim*, I do, make; *deunab*, *inf.*; *-da*, *g. s.*; *ní*, 3rd *s. pres.*; *nítear*, *pres. pass.*; *deunab*, 3rd *s. fut.*; *deunab*, *perf. pass.*; *rimneab*, *perf. pass.*

*do réir*, according to.

*doirda*, obscure.

*doirdaous*, *m.*, darkness; *-uir*, *g. s.*

*doisdaoilte*, indissoluble.

*do daib*, regarding.

*doitdas*, *m.*, hope; *-air*, *g. s.*

*doeam*, *m.*, people; *-da*, *g. s.*

*doeas*, partly.

*doibléasda*, licentious; *-daig*, *d. s. f.*

*doicléasdaib*, *m.*, bad inclination; *-nada*, *g. s.*

*doicénós*, *m.*, bad habit; *-óir*, *g. s.*

*doicéompla*, *m.*, bad example; —, *g. s.*

*doicéusda*, wicked.

- ὈΡΟΙΟΪΕΔΕΔΕΔΕ, *m.*, bad practice; -ΔΕ, *g. s.*  
 ὈΡΟΙΟΪΟΜΕΔΕ, *m.*, bad conduct; -ΔΕ, *g. s.*  
 ὈΡΟΙΟΪΕΜΕΔΕ, of bad desires.  
 ὈΡΟΙΟΪΕΔΕ, *m. and f.*, bad desire; -ΔΕ, *g. s.*  
 ὈΡΟΙΟΪΕ, *f.*, people; ὈΡΟΙΟΪΕ, *g. s.*  
 ὈΡΟΙΟΪΕ, *f.*, impurity; -Ε, *g. s.*  
 ὈΡΟΙΟΪΕΔΕ, lascivious.  
 ὈΡΟΙΟΪΕ, *m.*, duty, -ΔΕ, *g. s.*  
 ὈΡΟΙΟΪΕΔΕ, *m.*, duty; -ΔΕ, *g. s.*  
 ὈΡΟΙΟΪΕΔΕ, *f.*, vice; —, *g. s.*  
 ὈΡΟΙΟΪΕΔΕ, *m.*, utter (black) ignorance; -ΔΕ, *g. s.*  
 ὈΡΟΙΟΪΕΔΕ, *see* ΔΕΔΕΔΕ.  
 ὈΡΟΙΟΪΕΔΕ, *f.*, page; -ΕΔΕ, *g. s.*  
 ὈΡΟΙΟΪΕ, *m.*, man; —, *g. s.*; ὈΡΟΙΟΪΕ, *n. p.*; ὈΡΟΙΟΪΕ, *d. p.*  
 ὈΡΟΙΟΪΕ, *f.*, estate; —, *g. s.*, ὈΡΟΙΟΪΕΔΕ, *g. p.*  
 ὈΡΟΙΟΪΕ, *see* ΔΕΔΕ.  
 ὈΡΟΙΟΪΕ, *m.*, birth-place; -ΔΕ, *g. s.*  
 ὈΡΟΙΟΪΕΔΕ, earnest.

Ε, *see* Ε.

ΕΔΕΔΕ, that is (the equivalent of .1. in Mid. Irish). As the Greek *ἔτι* is often best translated in English by inverted commas, so the abbreviation .1. may be generally rendered literally (. . .)

- ΕΔΕΔΕ, *m.*, order; -ΔΕ, *g. s.*  
 ΕΔΕΔΕ, *f.*, fear; —, *g. s.*  
 ΕΔΕΔΕ, *f.*, church; -Ε, *g. s.*  
 ΕΔΕΔΕ, *f.*, wisdom; —, *g. s.*  
 ΕΔΕΔΕ, *f.*, fear.  
 ΕΔΕΔΕ, *m.*, bishop; -ΕΔΕ, *g. s.*  
 ΕΔΕΔΕ, *f.*, want; —, *g. s.*  
 ΕΔΕΔΕΔΕ, I reproach; -ΔΕ, *inf.*  
 ΕΔΕΔΕ, unjust.  
 ΕΔΕΔΕ, *m.*, necessity; -ΕΔΕ, *g. s.*  
 ΕΔΕΔΕ, *m.*, philosopher; -ΕΔΕ, *g. s.*; -ΕΔΕ, *n. p.*  
 ΕΔΕΔΕ, some.  
 ΕΔΕ, *f.*, Ireland; -ΕΔΕ, *g. s.*; -ΕΔΕ, *d. s.*  
 ΕΔΕΔΕ, I rise; ΕΔΕ, *inf.*  
 ΕΔΕΔΕ, I listen; ΕΔΕΔΕ, *inf.*  
 ΕΔΕ, *m.*, knowledge.  
 ΕΔΕ, *m.*, knowledge; -ΕΔΕ, *g. s.*  
 ΕΔΕΔΕ, learned.  
 ΕΔΕΔΕ, *f.*, Europe.

έυζαίμ, I die; έυζ, *inf.*

έυζοόραό, unjust; -αίζ, *comp.*

έυζοοσμήνι, unlike; -ράμήλ, *pl.*

έυζορουαίό, weak; -ίζε, *comp.*

έυζοαμήνι, different; -μήλ, *pl.*

ρά, *prep.*, under; written also ρό, ραοι. In Mid. Irish governs dat. and acc.

Usually now governs dat., but here found with acc., ρα έιοντα, with *art.*

ρα'ν, *poss. pr. 3rd person*; ρα να, with *rel.*, followed by πο, ρα'ν and ρα αη.

ραοα, long, far; ραιοε, *comp.*

ράζαίλ, correctly ραζβáiλ; *see* οοζειβίμ.

ράζβαίμ, I leave; -βáiλ; -ζέαρ, *pres. pass.*

ρuiλ, *see* ατάίμ.

ράίό, *m.*, prophet; —, *g. s.*

ραιλλίζε, *f.*, neglect; —, *g. s.*

ραιρίμ, I watch; ραιρε, *inf.*

ρα leiτ, separately.

ραοι λάρ, on the floor; ραέαό —, should fall into neglect.

ραοισίοιη, *f.*, confession; -ε, *g. s.*

ραραορ, alas!

ράοαίμ, I grow; ράη, *inf.*

ρεαότ, *f.*, time.

ρεαρζαό, choleric.

ρεάρη, better.

ρεας, *m.*, knowledge; -α, *g. s.*

ρεαοαό, known.

ρέιόιρ. In form it seems to correspond with Mid. Irish, πέταη, έτιη, *pass.*

forms of ρέαοαίμ, 'I am able.' In modern use it has become a subst. or adj. not aspirated by D. after ní. Its general use is as indefinite predicate after ηη, the subject being the infin. or gerund; *see* οο: ηη πέτοιη οόίβ αν λοζαό οο ζηόούζαό, 'they can gain the indulgence.' (To gain the indulgence is possible for them, or possibility for them.) Written by K. έτοιη, but pronounced as written by D. (O'Brien, *adj.*, Coney's *fem. subst.*)

ρέιτε, *f.*, liberality; —, *g. s.*

ρέιν, *emph. particle*, self, very.

ριαό, *m.*, debt; ριαέαιβ, *d. p.*; . . . ατα ο' ριαέαιβ οητα οο έπειοεαήμιν, '(things) which they are obliged to believe.'

ριαόνηυσε, *f.*, presence; —, *g. s.*

ριονηραίμ, I see, I find; -αό, *inf.*

ρίορ, true.

ρίοραιτεαόυς, *m.*, sincere repentance; -υη, *g. s.*

ρίορβοιλζίοοαό, sincerely sorry.

- ρΙΟΡΗΔΙΤ, excellent.  
 ΡΙΟΣ, *m.*, knowledge; ΡΙ, *g. s.*  
 ΡΙΟΣΡΥΣΑΘ, *m.*, question; -υῖςτε, *g. s., n. p*  
 ΡΙΡΘΕΑΡΤ, genuine justice.  
 ΡΙΡΕ, true.  
 ΡΙΡΕΑΝΤΑΘΤ, *f.*, justice; -α, *g. s.*  
 ΡΙΡΙΝΝΕ, *f.*, truth.  
 ΡΙΡΙΝΝΕΑΘ, true.  
 ΡΙΤΘΕ, twenty; -τιο, *pl.*  
 ΡΙΥ, worthy.  
 ΡΛΑΙΤΙΟΣ, *m.*, kingdom; -τι, *g. s.*  
 ΡΟΑΛ, *m.*, word; -αί, *g. s.*  
 ΡΟΣΔΙΝΙΜ, I serve; -ξνάμ, *inf.*  
 ΡΟΣΛΑΜΔΙΜ, I learn; -ξλυιμ, *inf.*  
 ΡΟΙΣΙΟ, *f.*, patience; -ε, *g. s.*  
 ΡΟΙΛ (γο), hitherto.  
 ΡΟΙΛΣΙΣΙΜ, I declare; -ιυξαθ, *inf.*  
 ΡΟΙΡΘΙΟΙΟΛ (-θεαοαί), *m.*, doctrine; -ουί, *g. s.*  
 ΡΟΙΡΛΕΙΤΕΑΘΑΘ, extensive; -ουῖςτε, *comp.*  
 ΡΟΛΑΙΡ, used only in the phrase *νί ρολάιρ*. It may be translated 'unnecessary';  
*νί ρολάιρ*, it is not unnecessary, *i. e.* it is necessary: *cf.* Fr., *il faut* (O'B.,  
 verb; Coneys, *sub. fem.*, liberty); K., *ρυλάιρ*; for construction *see* *ρείοιρ*;  
*cf.* *ραιοί λαίρ*.  
 ΡΟΛΛΑΣ, clear.  
 ΡΟΛΛΑΣΑΘ, clear.  
 ΡΟΛΥΣΙΜ, I hide; *ρολαθ*, *inf.*  
 ΡΟΝΝΗΔΑΡ (γο), cheerfully.  
 ΡΟΡΘΟΣΡΑ, *m.*, preface; —, *g. s.*  
 ΡΟΙΡΛΕΑΘΑη, large; *λείτνε*, *comp.*  
 ΡΟΣ, also.  
 ΡΟΣΤΛΔΙΜ, I open; -ξλαθ, *inf.*  
 ΡΡΕΑΣΡΑ, *m.*, answer; -ξαρτα, *g. s.*  
 ΡΡΟΙΝΣΙΑΣ, Francis.  
 ΡΥΑΘΔΙΣΙΜ, I snatch; *ρυαθαθ*, *inf.*  
 ΡΥΑΣΤΛΔΙΜ, I ransom; -αθ, *inf.*  
 ΡΥΑΣΤΥΙΛΤΕΘΙΡ, *m.*, redeemer; -όρ, *g. s.*  
 ΡΥΑΤ, *m.*, hatred; -α, *g. s.*  
 ΡΥΙΛ, *f.*, blood; *ρολα*, *g. s.*  
 ΡΥΙΡΙΣΙΜ, I wait; *ρυίρεαθ*, *inf.*  
 ΡΥΛΑΝΣΔΙΜ, I suffer; *ρυλανς*, *inf.*  
 ΡΥΡΗΘΡ, *m.*, chief part; -όιρ, *g. s.*

ՀԱԾԱԻՄ, I take, pass; -ծնլ, *inf.*; ՀԱԾՆԻ ԾՈ յԵՂ ԸՅԻ, to pass readily over, connive at.

ՀԸԸ, each.

ՀԱՆ, without. The only negative that can be used with infin. or gerund: *see* ԾՈ. Cf. Fr. 'sans faire.' The Latins do not use *sine* with gerund, though other preps. are frequently employed with it. 'To forgive sins or not to forgive them,' քԵԱԾԱԻԸ ԾՈ իՃԱԻԸԱԾ ՈՅ ՀԱՆ Ա ՄԱԻԸԵԱԾ.

ՀԱՕԻԾԵԱԼ, *m.*, Irishman; -ծիլ, *g. s.*

ՀԱՕԻԾԵԻԼՏ, *f.*, Irish language; -Ե, *g. s.*

ՀԵԱԼԼԱԻՄ, I promise; -ԼԵԱԻՄԻՆ, *inf.*

ՀԵԱԼԼ, *m.*, promise; ջԻԼ, *g. s.*; ՄԱՐ ՀԵԱԼԼ ԸՅԻ, for the sake of.

ՀԵԱԼԼԱԻՄԻՆ, *f.*, promise; -ԻՄՆԱ, *g. s.*

ՀԵԱՐԼՈՐՏ, *m.*, close investigation; -ԼԱՅԻՏ, *g. s.*

ՀԵԻԾԻԾ, *see* ԾՈՋԵԻԾԻՄ.

ՀԵՂԼԻՄ, I submit; -ԵԱԾ, *inf.*

ՀԵՄԵԱԻՄԻՆ, *f.*, nature; -ՄԵԱԻՄՆԱ, *g. s.*

ՀԵՂԻՆԵԱԾԵՆԱՅԻՄ, *m.*, I closely consider; -ԱՋԱԾ, *inf.*

ՀԵՂԵԱԾԱՏՏ, *m.*, short catechism; -ԱՅԻՏ, *g. s.*

ՀԻԾ, although.

ՀԻԾԵԱԾ, yet.

ՀԼԱԾԱԻՄ, I receive; -ԱԾ, *inf.*

ՀԼԱՆԱԻՄ, I cleanse; -ԱԾ, *inf.*

ՀԼՈՄԵ, *f.*, cleanness; —, *g. s.*

ՀԼԱՎԻՄ, I move; ՀԼԱՎԱԾԵ, *inf.*

ՀՆԱԻԾԵԼԵԱԾԵԱԻՄ, I practise; -ԱԾ, *inf.*

ՀՆԱԾ (ԾՈ), continually.

ՀՆԱԾԱԾ, customary.

ՀՆԵ, *f.*, kind; —, *g. s.*

ՀՆԻՕԻՄ, *m.*, deed, experience; *m.*, -Ա, *g. s.*

ՀՈԾԱՅԵ, *f.*, affair; —, *g. s.*

ՀՕ, *prep.*, to (Mid. Ir. *eo*).

ՀՕ, *prep.*, with (ecl.) (Mid. Ir. *eo*, ecl.).

ՀՕ, a particle, used for converting adjectives into adverbs.

ՀՕ, *conj.* (ecl.), (Mid. Ir. *eo*, ecl.), that.

ՀՕԻԼԻՄ, I am troublesome; -ԵԱԾ, *inf.* (followed by ԸՅԻ before the person who suffers).

ՀՕՐԻՄ, I call; -ԵԱԾ, *inf.*; acc. of denomination given; dat., with prep. ԾԵ, of the thing denominated, v.g. 'The holy Fathers call penance a painful baptism,' ԾՈ ՀՕՐԻՄ ՈՅ Ի-ԱԻՔԵԱԾ ՈՅՈՒՇԱ ԲԱՅԾԵԱԾ ԱՆԱԾՐԱԾ ԾՈ՛Ն ԱԻՔԻՋԵ.

ՀՐԱԾ, *m.*, love; —, *g. s.*

ՀՐԱԾԱՅԻՄ, I love; -ԱՋԱԾ, *inf.*

ՀՐԱՄ, *f.*, hatred; ՀՐԱՄՆԱԾ, *g. s.*

ՀՐԱՄԵԱԻՄԻՆ, hateful.

ՏՐԱՏՕՒԱ, lewd.

ՏՐԱՏ, *m.*, grace; and -Ա, *g. s.* By D. used in *pl.*, though English equivalent is singular: ԾԾ ՏՐԱՐԱԽ ԾԷ, on the grace of God.

ՏՐԵԱՄԱՅԻՄ, I seize, order; -ԱՅԻՄ, *inf.*

ՏՐՈՏԱՅԻՄ, I excite; -ԱՅԻՄ, *inf.*

ՏՐԱՅԻՄ, I pray; ՏՐԱՅԻՄ, *inf.*

ՏՐԱՅԻՄ, I weep, deplore; ՏՐԱՅԻՄ, *inf.*; ՏՐԱՅԻՄ, *g. s., m.*

ՏՐԱ = ՏՐԱ ՈՐ, used frequently before perfect tense, *v. g.* ՏՐԱ ԶԼԱԿԱՅԻՄ, 'that they received'; not to be confounded with the following.

ՏՐԱ = ՏՐԱԽ, enclitic form pres. of իր : see ԱՐԱՅԻՄ.

ԻԱՐ, *prep.* (ecl.), after; generally written here ԱՐ. Used by D. and all good writers to express the English *past. part. pass.* Construction is *prep., poss. pr., infin.*: Church assembled, ԵԶԵԼԱՅԻՄ ԱՐ ՈՐ ԿՈՄԻՏԻՈՆՈՐԷ; understanding blinded, ԵԶԵԼԱՅԻՄ ԱՐ ՈՐ ԿՈՄԻՏԻՈՆՈՐԷ. This *prep.* իԱՐ has given rise to the Anglo-Irishism, 'He is after killing him,' meaning, he has killed him.

ԻԱՐՏՈՐ, *f.*, grief; —, *g. s.*

ԻԱՐԱՅԻՄ, I ask; իԱՐԱՅԻՄ, *inf.*

ԻՄԵՅԻՄ, I depart; իՄԵՅԻՄ, *inf.*

ԻՄԵՅԻՄԷ, fit to be believed.

ԻՄԵՅԻՄԷ, fit to be done, filled.

ԻՄԵՅԻՄԷ, that may be fairly demanded.

ԻՄԵՅԻՄԷ, interior.

ԻՄԵՅԻՄԷ, wholesome.

ԻՄԵՅԻՄԷ, multitudinous.

ԻՄԵՅԻՄԷ, *f.*, overmuch; -Է, *g. s.*

ԻՄԵՅԻՄԷ, suitable.

ԻՄԵՅԻՄ, many.

ԻՄԵՅԻՄ, *m.*, whole; -ԱՅԻՄ, *g. s.*

ԻՄԵՅԻՄԷ, *f.*, multitude; -Ա, *g. s.*

ԻՄԵՅԻՄ, than.

ԻՄԵՅԻՄ, *m.*, place.

ԻՄԵՅԻՄԷ, teachable.

ԻՄԵՅԻՄ, dear.

ԻՄԵՅԻՄ, in.

ԻՄԵՅԻՄ, same.

ԻՄԵՅԻՄ, in order (that).

ԻՄԵՅԻՄ, see *prep.* Ա.

ԻՄԵՅԻՄ, Jesus.

ԻՄԵՅԻՄ, Joseph.

ԻՄ, assertive verb : see ԱՐԱՅԻՄ.

ԻՄ ԱՐ = ի իր, Mid. Ir. ; = իր, Mod. Ir., in the.

ԻՇԻՈՄՈՐԱԴՆՈՒԹԵԱԸ, given to slander.

ԻՄՐԱԴՆԵ, *m.*, Jew ; —, *g. s.*

ԻՄՐԱՏ, Judas.

ԼԱԾՐԱԴԻՄ, I speak ; ԼաԾալիւ, *inf.*

ԼԱԵԹԵԱԴԻՄԻԼ, daily.

ԼԱԴԻՄ ՌԷ, beside.

ԼԱՄԱԸԸՆ, *m.*, creeping on all fours ; -ԸՆ, *g. s.*

ԼԱՄ, *f.*, hand ; Լամիւ, *g. s.*

ԼԱՆՏՆԻԼ, *m.*, fulness, with reference to the eye.

ԼԷ, *prep.*, with, by ; Mid. Ir. Լա, Լե ; and gov. acc. and dat. ; here at least once  
govs. acc. : Լե Կորն քոճալ. In mod. writers, dat., ԼԷ ձ, by which ; ԼԵՕ,  
with them.

ԼԵԱԾԱՐ, *m.*, book ; -ԸՐ, *g. s.*

ԼԵԱԾՐԱՆ, *m.*, little book ; -ԸՆ, *g. s.*

ԼԵԱԾՐԱՆԱՐԱԴՆԵ, *m.*, prayerbook.

ԼԵԱԾԱԾ, *m.*, child ; ԼեմԾ, *g. s.*

ԼԵԱՏԱԴՆԻՄ, I amend ; -ԱԾ, *inf.*

ԼԵԱԾ, *f.*, half, side ; ԼեւԾ, *g. s.*

ԼԵԱԾԱԾԱԸ, wide, extensive.

ԼԵԱԾԱՄԻՆ, except (followed by րօ).

ԼԵԱԾՆԱԴՆԻՄ, I spread ; -ԱԾ, *inf.*

ԼԵԱԾԻՐՈՄ, *m.*, affliction ; -ԻՐԱՄ, *g. s.*

ԼԵԱԾԻՐՈՄԱԸ, afflicted.

ԼԷԴՆԻՄ, I read ; -ՃԵԱԾ, *inf.*

ԼԷԴՆԻՄ, I leave ; ԼեւՆԻՄ, *inf.*

ԼԷԴՆԻՈՒՄ, *m.*, lesson, literature ; -ՈՒՄ, *g. s.*

ԼԷԴՆԵԱՏ, *m.*, cure ; -ՃԻ, *g. s.*

ԼԷՐ, clear.

ԼԷՐ (շօ), altogether.

ԼԷՏՃԵ, *f.*, sloth ; —, *g. s.*

ԼԷԻԹԵԱԾ, *m.*, breadth ; -ԻՐ, *g. s.*

ԼԷԻԹԵԱԾԱԸ, extensive.

ԼԷԻՏՃԷԱԼ, *m.*, excuse ; -ԷՐ, *g. s.*

ԼԵՕՐ, enough.

ԼԵՕՐՆՅՈՒՄ, *m.*, satisfaction ; -Ա, *g. s.*

ԼԻՈՆԱԴԻՄ, I fill ; -ԱԾ, *inf.*

ԼԻՈՆՄԱՐ, abundant.

ԼԱ, *m.*, day ; Լաւ, *g. s.* ; ԼՕ, *d. s.*

ԼՕԾԱՆ, Louvain.

ԼՕԾԻ, *f.*, fault ; -Ա, *g. s.*

ԼՕԾԻԱԸ, sinful.



ԼՈՒԴԻՄ, I wound; ԼՈՒ, *inf.*

ԼՈՄՈՐՈՇՏ, naked.

ԼՈՐՏ, *m.*, track; ԼԱՐՏ, *g. s.*

ԼՍԺԸ, *m.*, price; ԼՍԺԸ, *g. s.*

ԼՍՇՏ, *m.*, people; —, *g. s.*

ԼՍՃԱ, less.

ԼՍԺԻՄ, I lie; ԼՍԺԵ, *inf.*; ԼՍԺԵ ՏՐԵԱԸ ԴԻ, encroachment on.

ՄԺԸ, *m.*, son; ՄԻԸ, *g. s.*

ՄԺԸԱՐՈՒՄ, *m.*, a youth; -ՈՒՄ, *g. s.*; -Ժ ԲՅՆՄԵԺ, learned folk.

ՄԺԸ, if; *see also* ՏԵԺԻՄ.

ՄԺՐԱԸ, *m.*, dog; -ԺԸ, *g. s.*

ՄԺՐՈՒՄ, *f.*, morning; -ՐՈՒ, *g. s.*

ՄԺԼԼԵ ՐԵ, together with.

ՄԺԸ, good.

ՄԺԸԵԺԸ, forgiven.

ՄԺԸԻՄ, I forgive; -ԵԺ, *inf.*

ՄԺԸԵԺԻՄԸ, *m.*, forgiveness; -ՍԻ, *g. s.*

ՄԺԸԵԸ, *m.*, goodness; -Ը, *g. s.*

ՄԺԸԵԺԸ, forgiven.

ՄԺԼԼՍԺԻՄ, I curse; -ՍԺԸ, *inf.*

ՄԺՆԵՍ, *m.*, manor; -ՆԻ, *g. s.*

ՄԺՐՈՒՄ, I boast; ՄԺՐԵԺԻՄ, *inf.*

ՄԺՐԵԺԸՍ, *m.*, boasting; -ՍԻ, *g. s.*

ՄԺՐՈՒՄ, *f.*, wealth; -Ե, *g. s.*

ՄԺՐՇ, tender; ՄԺՐԵ, *g. s.*, *f.*

ՄԺՐ, *prep. and conj.*, as.

ՄԺՐԱՐՈՒՄ, together with.

ՄԺՐԵԺԸ, I kill; -Ը, *inf.*; -ՄԺՐԵԺԸ, *g. s.*; ՐԵԺԸՈՒ ՄԺՐԵԺԸ, mortal sin.

ՄԺՍԼՍԺԻՄ, I dishonour; -ՍԺԸ, *inf.*

ՄԺԺԻՄ, *f.*, mother; -ԺԻ, *g. s.*

ՄԺԺԻՄ, *f.*, memory.

ՄԺԺՍԺԻՄ, I increase; -ՍԺԸ, *inf.*

ՄԺԼԼԸՍԺԸ, I deceive; -ԼԼԸ, *inf.*

ՄԺԺԺԸՍ, *m.*, error; -ԸՍ, *g. s.*

ՄԺԸՍ (Ը), amidst.

ՄԺԸՍԻՄ, I think, esteem; ՄԺԸ, *inf.*

ՄԺՐՈՒ (ՅՐ), frequently.

ՄԺՐՈՒ, *m. and f.*, desire; -Ը, *méine, g. s.*

ՄԺՐՅՍ, *m.*, inordinate desire; -ՍԻ, *g. s.*

ՄԺԺԸԸ, Michael; -ԸԸ, *g. s.*

- míŋníoŋ, *m.*, bad deed; -Δ, *g. s.*  
 míllim, I destroy; -εΔò, *inf.*  
 mílτεΔÇ, destructive.  
 míle, a thousand; —, *g. s.*; mílτε, *n. p.*  
 mínic; *see* meimic.  
 míniŋim, I explain; -ιυŋΔò, *inf.*; -ŋçe, *g. s.*, explanation.  
 míoÇΔRTΔnΔÇ, uncharitable.  
 míoÇlí, *f.*, bad fame; —, *g. s.*  
 míoÇomŋŋAR, *m.*, inconvenience; -Δip, *g. s.*  
 míoòúτÇCUSAÇ, degenerate.  
 míonÁIREΔÇ, shameless.  
 míonÇUΔRTUíŋim, I closely examine; -υŋΔò, *inf.*  
 míonnuíŋim, I swear; -υŋΔò, *inf.*  
 míonRΔnn, *m.*, small district; -Δ, *g. s.*  
 míonŋΔOÇΔR, *m.*, small work; -Δip, *g. s.*  
 míonTOSΔÇ, *m.*, small beginning; -υíŋ, *g. s.*; in *pl.*, elements.  
 míORbúil, *f.*, miracle; -e, *g. s.*  
 mísneΔÇ, *m. and f.*, courage, encouragement; -míŋe, *g. s.*  
 moÇ, early.  
 móR, great.  
 móRÁŋ, *m.*, much, many; -Áim, *g. s.*  
 móRŋΔHTΔnUS, *m.*, great scarcity; -υip, *g. s.*  
 móRluΔíŋ, precious.  
 móRmóR (ŋo), chiefly.  
 móROlC, *m.*, great evil; -uílC.  
 muc, *f.*, pig; *pl.*, swine, muice, *g. s.*  
 muimíŋim, *f.*, confidence; -e, *g. s.*  
 muiríŋim, *f.*, burthen; -e, *g. s.*  
 muinTIR, *f.*, family, people; -e, *g. s.*  
 muinTIRòEΔS, *m.*, friendship, kindness; -ip, *g. s.*  
 múimim, I teach; múnΔò, *inf.*  
 muna, unless; *see* ΔTÁim.

n' for nΔ.

nΔ, a part of pronom. comp. *penΔ*: *see* *pe*.

nÁ, nor.

nΔÇ, not (in clauses dependent).

nΔÇ ΔR, = nΔÇΔp, = nÁp, forms which nΔÇ takes when combined with the prefix *no*.

nΔÇ ΔR, in construction, nΔÇ Δp bŋéroiŋ: *see* ΔTÁim.

nΔinΔOΔS, *m.*, enmity; -υip, *g. s.*

nΔinúio, *m.*, enemy; -inΔò, *g. s.*

ἡ ἁγία ἑστὶς, *f.*, holy spouse; —, *g. s.*

ἁγίος, holy.

ἁγιάζω, I sanctify; -αὐτόν, *inf.*

ἡ ἁγία, *see* ἁγία ἑστὶς.

ἡ ἁγία, abbreviation for ἡ ἁγία, 'in our'; ἡ ἁγία ἡ ἁγία, in our sequence, which follows. Cf. *H.*, line 64, ἡ ἁγία ἡ ἁγία, 'in the sequel.'

ἕως, one, anyone.

ἡ ἁγία ἑστὶς, *m.*, impiety; -αὐτόν, *g. s.*

ἡ ἁγία, heavenly.

ἡ ἁγία, *m.*, strength; ἡ ἁγία, *g. s.*

ἡ ἁγία ἡ ἁγία, strong.

ἡ ἁγία ἡ ἁγία, innocent; -αὐτόν, *comp.*

ἡ ἁγία, not (in independent clauses).

ἡ ἁγία, is not; *see* ἁγία.

ἡ ἁγία, *m.*, thing; ἡ ἁγία, *g. s.*

ἡ ἁγία, 3rd *sg. pres.*; *see* ἁγία.

ἡ ἁγία, sign of *comp.*

ἡ ἁγία, or

ἡ ἁγία, he who, they who, &c.; Lat. *is qui*.

ἡ ἁγία, until.

ἡ ἁγία, (Δ), now.

ἡ ἁγία, *m.*, manner; ἡ ἁγία, *g. s.*

ἡ ἁγία ἡ ἁγία, *f.*, new creature; -αὐτόν, *g. s.*

ἡ ἁγία ἡ ἁγία, *f.*, new life; —, *g. s.*

ἡ ἁγία ἡ ἁγία ἡ ἁγία, *m.*, new beginner; -αὐτόν, *g. s.*

ἡ ἁγία, ἡ ἁγία — ἡ ἁγία, up to this.

ὅ, *prep.*, from; ἡ ἁγία, from them; ἡ ἁγία, from him; ὅ, from which; ὅ ἡ ἁγία ὅ ἡ ἁγία; ὅ ἡ ἁγία ἡ ἁγία, for the future; ὅ ἡ ἁγία, since.

ὅ ἡ ἁγία, *f.*, work; ὅ ἡ ἁγία, *g. s.*

ὅ ἡ ἁγία, young.

ὅ ἡ ἁγία ἡ ἁγία, I compose; -αὐτόν, *inf.*

ὅ ἡ ἁγία, *f.*, night; —, *g. s.*

ὅ ἡ ἁγία, *m.*, instructor; —, *g. s.*

ὅ ἡ ἁγία, *m.*, instruction; ἡ ἁγία, *g. s.*

ὅ ἡ ἁγία, *f.*, youth; —, *g. s.*

ὅ ἡ ἁγία ἡ ἁγία, scandalous.

ὅ ἡ ἁγία, other.

ὅ ἡ ἁγία, for, because.

ὅ ἡ ἁγία ἡ ἁγία, illustrious.

ὅ ἡ ἁγία ἡ ἁγία, *m.*, assembly; -αὐτόν, *g. s.*

ὅ ἡ ἁγία ἡ ἁγία, fitting.

οἰρεάθυνη, *f.*, fitness.  
 οἰρίσεαι, humble.  
 ὀλαόζην, *m.*, drinking.  
 οἷς, *m.*, evil; οἷς, *g. s.*  
 οἷας, *m.*, pomp.  
 οἰλήνυξίμ, I prepare; -υξάθ, *inf.*  
 ὀρῶ, *m.*, order; οἰρῶ, *g. s.*  
 ὀρῶνυξίμ, I order; -υξάθ, *inf.*  
 ὅς αἰρῶ, openly.  
 ὅς σῖονη, *prep.*, over.

πάσζηνάς, *m.*, Pagan; -υξ, *g. s.*  
 πάπρέυη, *m.*, paper; έην, *g. s.*  
 πεααάς, *m.*, sinner; -αξ, *g. s.*  
 πεααάθ, *m.*, sin; -αθ, *g. s.*  
 πῖαν, *f.*, pain; πέμε, *g. s.*  
 πῖλη, Philip.  
 ποπυλ, *m.*, people; -υλ, *g. s.*  
 πρέάμ, *f.*, root; πρέμε, *g. s.*

ραῦαῖο, *see* ατάιμ.

ραάαῖθ, *see* τεῖθίμ.

ράθ, *see* αῶειμ.

ρανη, *m.*, part; -ννα, *g. s.*

ρανηπάητεας, participating.

ρέ, *prep.*, with, towards; Mid. Irish, *fri*, governing acc. and dat. Now governs dat., though here found with acc. πέ τυρρυξ. With art. πυρ αν; πυρ, with him; πυρ, with them; πέ α, πέ αν, πέ, with which; πέ να, with his. O'D. does not correctly explain the existence of *n* here, which he ascribes to euphony. Better, perhaps, written πενα, according to analogy with other pronominal compounds; πε η-αξάθ, 'for the benefit of.'

ρέιξ, ready; λέιγιον ὅρηα ζο, to pass readily over, to connive at.

ρέιμ, *f.*, aim, extent; -ε, *g. s.*

ρευήνράιυτε, aforesaid.

ριαάτανάς, necessary.

ριαάτανυς, *m.*, necessity; -υη, *g. s.*

ριαή (α), ever.

ριααίμ, I serve; ριαη, -αθ, *inf.*

ριῶη, *m.*, knight; —, *g. s.*

ριννεαθ, *see* ρονίμ.

ρίοζα, royal.

ρίοζάατ, *f.*, kingdom; -α, *g. s.*

ἤοῦμαι, I run; ἤοῦ, *inf.*

ἤῤῥῖ (ῥα), really.

ῥο, too.

ῥο, verbal particle before past tense, found now in *comp.*; v. g. ἤρῃ.

ῥοῖα, *f.*, choice; -αν, *g. s.*; -ῡν, *d. s.*

ῥοῖν, *prep.*, before; Mid. Irish, ῥε, ῥῖα (*eccl.*), ῥομπῖ, before them.

ῥοῖν, *f.*, portion; -νne, *g. s.*

ῥοῖννῖν, I divide; ῥοῖνν, *inf.*

ῥυαῖα, *m.*, act of rushing; -αῖ, *g. s.*

ῥυαῖ, *see* βεῖν.

ῥῦννῖν, *f.*, mystery.

ῥῦν, *m.*, resolution; ῥῦν, *g. s.*

σα, for ἵη ἄν, which see.

σα, *see* ῥο.

σακράμῖν, *f.*, sacrament; -e, *g. s.*

σαῖννῖν, very estimable.

σαῖν, I thrust, plunge; ῥαῖα, *inf.*

σαῖν, like.

σαν, *emph. affix* to pronouns; v. g. ῥοῖν-ῥαν.

σανασάν, *m.*, decision; -άν, *g. s.*

σαοῖν, *m.*, foolish habit; -οῖν, *g. s.*

σαοῖα, *m.*, world, life; -ῡν, *g. s.*

σαοῖα, worldly.

σαοῖν, I think; ῥαοῖν, *inf.*

σαοῖν, *f.*, freedom; —, *g. s.*

σαοῖν, I deliver; -αῖ, *inf.*

σαοῖν, *m.*, labour; -αῖ, *g. s.*

σαοῖν, laborious.

σαοῖν, hard labour.

σαοῖν, I surpass, transgress; -ῡαῖ, *inf.*

σαοῖν, *m.*, satisfaction.

σαοῖν, I satisfy; ῥαῖα, ῥαῖν, *inf.*

σε, *see* ῥο.

σέ, *pers. pr.*, he, it; ῥ, she, it; ῥαο, *pl.*; e, him; ῥ, her (*acc.*); ῥαο, them.

With ἵη and pass. verbs, nom. case, é, he; í, she; ῥαο, *pl.* With the verb ἵη its use is proleptic in such phrases as ἵη é ἄν βάρ ἄν μαρκαέ ῥο, 'Death is that horseman;' ἵη í ἄν ἱομαῖς ῥο ἄν ναοῖν ῥαοῖν, 'that image is human nature,' and the proof that that is so is that it must take the gender of the subject (see the discussion in Appendix to Keating, ῥῖν ῥ—ῥ ἄν ῥῖν, p. i.). Thus, in English, we say, 'to err is human;' but with prolepsis, 'it is human to err.' Cobbet condemns this proleptical use of 'it' in English, but usage is against him.

SEACĦAİM, I avoid ; -aĥ, *readĥaim, readĥaimt, inf.*

SEACĤ (*ecl.*), seven.

SEAL, *m.*, time ; -a, *g. s.*

SEAHĤALTAHAĤ, inveterately hostile.

SEAHMÓIR, *f.*, sermon ; -óir, *g. s.*

SEARŮĤÓĤAHṬUIŮĤE, *m.*, servant ; —, *g. s.*

SEİM, soft, indulgent.

SEĤPAİM, I scatter ; -aĥ, *inf.*

SEĤARAİM, I separate ; -aĥ, -aĥum, *inf.*

SEĤÉİM, *f.*, beauty ; -e, *g. s.*

SEĤEĤİM, I omit ; *reĥeĥ, inf.*

SEĤEĤ, *f.*, shield ; *reĥeĥe.*

SEĤRÍŮIH, *f.*, Scripture ; -e, *g. s.*

SEĤRÍŮĤAİM, I write ; -aĥ, *inf.*

SEĤRÍŮSAİM, destroy ; *reĥmōr, inf.*

SEĤUIRİM, I cease ; *reĥur, inf.*

SÍ, *see re.*

SI, suffix to 2nd pers. *pl.*

SIH, *dēm. pr.*, that (indecl.). In nom. and acc. relation can stand alone for a subst., and be subject or object in a sentence. In dat. it occasionally is governed directly by prep., but usually it requires the intervention of pers. pronoun, *uime rin*, therefore, where *uime = um é*. In genitive relation always takes poss. *pr. a*, *or a ĥionn rin*, *wa ĥaob rin*. As to the separation between *a* and *rin*, *see def. article an*.

*Dem. pronom. adj.* *rin*, and by vowel harmony *roin*—an element in the *dēm. pronom. adj.* *an . . . rin*.

*Adverb*—an element in the correlative adverb *com* — *rin*, with relative conjunction *aĥur*.

*Comhoimburbōeĥ rin aĥur rōro*, 'so ungrateful as to fight.'

*Comwána rin aĥur teampoll ōé ro ĥruailĥuĥaĥ*, 'so bold as to defile the temple of God.'

Cf. the Anglo-Irishism, 'He was *that* glad that he leaped for joy,' &c. This idea would be expressed in English (if the phrase were admissible), 'He was *thatly* glad that he leaped for joy.'

As to separation between *com* and *rin* in these phrases *see def. article*.

SIOCAİR, *f.*, occasion ; -ĥrāĥ, *g. s.*

SÍORRUŮĤE, lasting.

SÍOS, below.

SÍRİM, I seek ; -eĥ, *inf.*

SÍŮŮLAİM, I walk, depart ; -baĥ, *inf.* ; *ruaĥaĥim aĥ rin ŮŮbaĥ*, I snatch away.

SLAŮAİM, I plunder ; -rĥaĥ, *inf.*

SLÁMṬE, *f.*, health ; —, *g. s.*

SLÁNHUIĤİM, I save ; -uĥaĥ, *inf.*

SLÁNHUIĤEŮİR, *m.*, Saviour ; -óir, *g. s.*

სღიჯე, *f.*, way; —, *g. s.*

სლუიჯიმ, I swallow; რლუჯაბ, *inf.*

სმაღტუიჯიმ, I correct; -უჯაბ, *inf.*

სმუადიუმ, I think, meditate; -ეაბ, *inf.*

სო, *dem. pr.*, this; indecl., but following in case relation the same laws as რი, which see.

*Dem. pronom. adj.*, an element in the *dem. pronom. adj.*, ან . . . რო, *v. g.*;

ან ტეაჯარჯ რო, this doctrine. It also appears in this last construction under the forms რა, რე, რი.

სოცარ, *m.*, advantage; -აი, *g. s.*

სოილელი, quite clear.

სოილსიჯიმ, I enlighten; -უჯაბ, *inf.*

სო მარ, thus.

სონ (აი), for the sake of; governs *gen.*

სოტუიჯსეაბ, easily understood; -ჯე, *comp.*

სოტუიჯსიონაბ, intelligible.

სპიორაბ, *m.*, spirit; -აი, *g. s.*

სპიორაბალტა, spiritual.

სრიათ, *m.*, bridle; -აი, *g. s.*

სუას, up, above.

სუბალიცე, *f.*, virtue; —, *g. s.*

სუიჯიჯიმ, I place; -უჯაბ.

სუილ, *f.*, eye; -ე, *g. s.*

სუილ, before.

სუილრაბაბ, special.

ტა, *see* ატაიმ.

ტაბაირტ, *see* თბეიუმ.

ტაიმიჯ, *see* ტიჯიმ.

ტაირბე, *f.*, profit; —, *g. s.*

ტაისბეაიდი, I show; -აბ, *inf.* (differently accented elsewhere, but pronounced as written here).

ტაიტიჯიმ, I frequent; ტაიტიჯე, *inf.*

ტალმუიჯე, earthly.

ტან, *f.*, time; ან ტან, when.

ტაობ, *f.*, side; ტაიბე, *g. s.*; ტაობ აიოიჯ, inwardly; თო ტაობ, with respect to.

ტარ, *prep.*, beyond; ტორტ, beyond thee; ტორტა, beyond them; თულ ტორტ, to pass away; ტარ ეი; after (with *gen.*); ტარ ტეაი, notwithstanding; ტარ ტიონი, besides.

ტარკუისიე, *f.*, disrespect; -ე, *g. s.*

ტარკუისიჯიმ, I dishonour; -უჯაბ, *inf.*

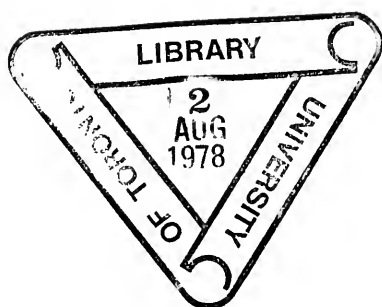
ტარკუიჯიმ, I draw; ტარკუიჯი, *inf.*

ტეაჯასჯ, *m.*, teaching, catechism; -აიჯ, *g. s.*



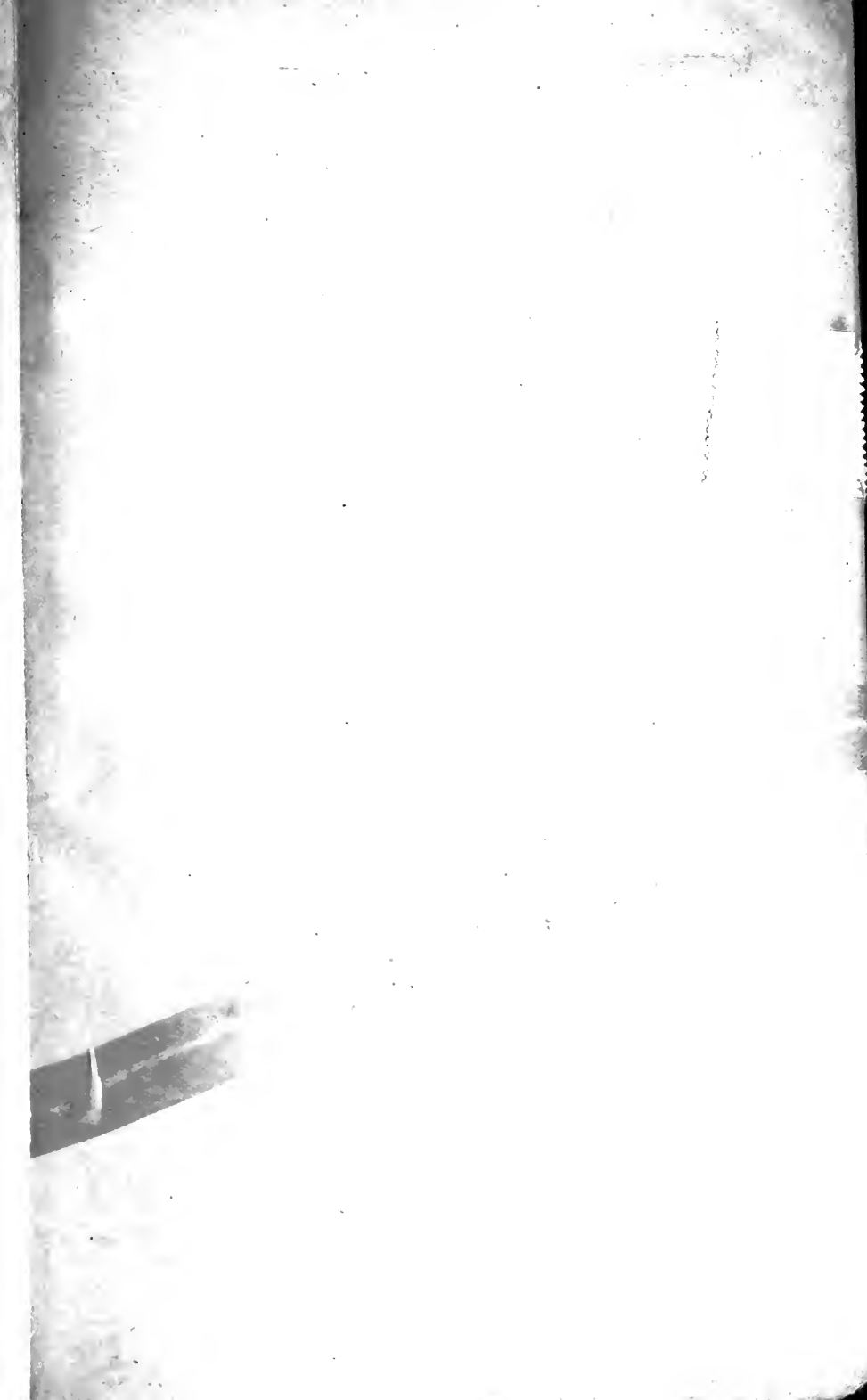


- ԽՐԱԴԱՅԷ, *f.*, pity; —, *g. s.*  
 ԽՐԱԴԱՆՆԻՄ, I corrupt; -եմ, *inf.*; -սչմ.  
 ԽԱԴՐԻՄ, *f.*, drift; ԲՆ ԽԱԴՐԻՄ ԲՈՒ, thereabouts.  
 ԽԱԴԵՄԻՆ, vulgar.  
 ԽԵՆԵՄԵՆ, mischievous; -իչ, *g. s.*  
 ԽՅ, *see* ՎԵՐԻՄ.  
 ԽՆԻՄ, I understand; ԽՆԻՄ, *inf.*  
 ԽՆԻՄԷ, *f.*, understanding; —, *g. s.*  
 ԽՆԻՄՈՒՄ, intelligence.  
 ԽՆԷ, *f.*, flood; —, *g. s.*  
 ԽՆԷՄ, *m.*, addition, more.  
 ԽՆԻՄԻՄ, I bring forth; -մեմ, *inf.*  
 ԽՆԻՄԻՄԵՆ, *m.*, parent; -որմ, *g. s.*  
 ԽՆԻՄ, I fall; —, *inf.*  
 ԽՆԻՄ, *m.*, Turk; -սիչ, *acc. pl.*  
 ԽՆ, *m.*, beginning; ԽՆ, *g. s.*
- ՍԵՐ, *m.*, pride; -սի, *g. s.*  
 ՍԵՐԵՄ, proud.  
 ՍԵՐԵՄ, secret; -սիչ, *g. s., f.*  
 ՍԵՐ, *f.*, hour; -ե, *g. s.*; ՍԵՐ ԲԱ Մ-ՆԵՐԵՄ, once a-year; ՍԵՐ  
 ՍԵՐ, once; ՍԵՐ ՍԵՐԻՄ, sometimes.  
 ՍԵՐԵՄ, precious, noble; ՍԵՐԷ, *n. p., f.*  
 ՍԵՐԵՄ, *m.*, obligation; -սիչ, *g. s.*  
 ՍԵՐԵՄԵՄ, dreadful.  
 ՍԵ, oh! alas!  
 ՍԵ, yonder; an element in the *dem. pronom. adj.*, 'that': *see* ԲՈՒ.  
 ՍԵՐԵՄ, *m.*, authority; -սի.  
 ՍԵ, all.  
 ՍԵՐԵՄԵՄ, *f.*, want; -ե, *g. s.*  
 ՍԵՐԵՄ, *m.*, water; —, *g. s.*  
 ՍԵՐԵՄ, ready.  
 ՍԵՐԵՄԻՄ, I prepare; -սչմ, *inf.*  
 ՍԵ, about, around; ՍԵ, about him; ՍԵ, about them.  
 ՍԵՐ, easy.  
 ՍԵՐԵՄ, *f.*, wickedness; -ե, *g. s.*  
 ՍԵՐԵՄԵՄ, wicked.  
 ՍԵՐԵՄ, *f.*, prayer; -սիչ, *n. p.*  
 ՍԵՐԵՄ, *f.*, reverence; -ե, *g. s.*  
 ՍԵՐԵՄ, *f.*, pillar; -մ, *g. s.*











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